The Congregational Quarterly

EDITORIAL

In these days there is no lack of problems to perplex the minds and disturb the consciences of Christians. Not least is the question as to the attitude we should adopt to the people of Germany. Dr. Karl Barth has made a valuable contribution on this subject in his pamphlet, *The Germans and Ourselves* (Nisbet, 2s. 6d.). His years of residence in Germany have given him an intimate understanding of the German people and he was never under any illusion as to the meaning of Hitler and his regime. He lost his post as a university teacher because he refused to take the oath of loyalty to Hitler, and but for his Swiss citizenship he would doubtless have joined other Christian opponents of the Nazis in a concentration camp.

Dr. Barth's primary purpose in this pamphlet is to put to the Swiss people the question: What do we *owe* the Germans today? That question, he says, must not be turned into the quite different question of what they deserve. What we owe them is determined rather by what they *need* and what we can be and give to them. And what they need is, quite simply, *friends*. Being a man's friend means being *for* him. It means, above all, being something other than a teacher, because, from the pupil's point of view, a teacher cannot help being in some sense *against* his pupil and therefore not his friend. We must, says Barth, be unconditionally *for* them, *i.e.*, we must not wait for their conversion or put them on probation.

It must not be thought that there is anything sentimental or flabby about Barth's conception of friendship. It is not based on mere pity. Indeed, after the war of 1914 the world was all at once filled with pity for the Germans and they made use of it for thoroughly bad ends. Friendship must be of such a quality that it will enable the whole people to make a fresh start. True friends of the Germans will do nothing to excuse or revive the Germany that has been; they will not even help to build up again the German churches in the style and spirit they have had until now.

The task of helping the Germans to start again will be tremendously hard, for it is by no means certain that even now they will understand that old things have passed away. As a people they have a remarkable power of living down in the grand manner all unpleasant memories and twisting them into their opposites. We have to reckon with the fact that they love to meet every political accusation with an immediate counter accusation, and with their

excessive love of interpreting themselves, now as the executors, now as the victims of great historical necessities. And, finally, we must reckon with the religious profundity of the Germans, which avoids the acknowledgment of their own concrete guilt by pointing out the great truth that before God all men and nations are alike guilty. Those who would be friends of the Germans have, therefore, set themselves a difficult task, for they will have to be as hard as iron against them at any sign of a regression.

Dr. Barth is addressing himself to his fellow countrymen. They, he believes, have a special responsibility and opportunity. The Russians, the English, the Americans, the French, and the smaller states so badly treated by the Germans cannot be expected at this moment to offer them such a friendship, though they, too, will one day have to see that the German peril can be finally removed only in this way. In that contention Barth is certainly right. Even if we have the will, we shall not find it easy to convince those against whom we were so recently fighting that we are *for* them. But Germany must be helped back to a place in the community of nations. Unless she is, and quickly, she will probably succumb to communism, substituting one form of totalitarianism for another.

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It is becoming increasingly clear that Russia will do all in her power to ensure that Germany does turn to communism. By keeping all available food supplies within her own zone of Germany instead of allowing them to be equitably distributed throughout the country, by the dividing up of lands among the workers, and such measures, the Russians are obviously trying to convince Germans that it is a good thing to live under a communist system and far better than anything the democracies have to offer. According to Mr. David J. Dallin (*The Big Three,* Allen & Unwin, 8s. 6d.), Russia's greatest hopes for the extension of communism were centred on Germany from 1918 until 1934 and perhaps until even more recently. "Hitler's rise to power was viewed in Moscow as an episode which would pave the way to the communist transformation of Germany". Russia never surrendered that hope and now, says Mr. Dallin, will implement her policy by rejecting any plan for the division of Germany into small states. She will set up a government, at least in a specified area of the former Reich, with a pro-Soviet policy, which will appeal to the rest of Germany to unite under it.

On the multitude of problems, which complicate and embitter the relations of "The Big Three", we can imagine no more illuminating book than Mr. Dallin's. The ordinary man, who tries to form an intelligent judgment on international affairs, is frequently baffled or led into error because he does not know what are the *real* motives actuating statesmen in the game of power politics. This book will enlighten him on many points and will shatter the last bit

of his complacency if, indeed, he has been able to preserve any in such a world as this. But it is just as well to face facts.

It is a pity that so good a book should be marred by careless proof-reading. We learn, for example, that Canada and the United States formed a plan of common defence in the spring of 1041 !

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THERE is ample evidence that Christian thinking is moving into the vanguard of human thought, even if it is not already in the lead. While it is true that if we want to understand what is happening in the world we must turn to the experts in economics, politics, sociology and the like, it is increasingly true that if we want to understand the *significance* of what is happening we must turn to the theologians. They alone take the judgments of history seriously and look the facts of evil, suffering, and death in the face.

It is not surprising, therefore, that the first protests against the use of the atomic bomb came from leaders of the churches and that the first comprehensive statement about the significance of the discovery has come from a group of Christian thinkers. On both sides of the Atlantic Christian groups have been at work on the new problems which the Atomic Era has raised. Unfortunately we have not yet seen the American report, but the report of the Commission set up by the British Council of churches to study these problems is to hand. *The Era of Atomic Power* (S.C.M. Press, 2s.) ought to be read and studied by every Christian and discussed in every church. The document is an important one; we understand that it has been submitted to experts in scientific and other fields and has received the highest commendation. The B.B.C. wisely set aside time for four talks upon it. Here is no superficial discussion of the forms of control but a wrestling with the profound issues raised for man and society by this discovery which, it has been said, is as significant as the discovery of fire.

It is worth noting that both here and in America the study has been undertaken by thinkers of all denominations, and the reports are therefore an expression of that Christian fellowship which transcends denominational barriers.

The thesis of the British report is that the dropping of the atomic bomb on Hiroshima on August 6th, 1945, announced to men a new factor in the world and in history; confirmed the 'Reality and Range of Man's freedom' which increasing mastery of his environment had given him, and gave new urgency to the choice before society to go the way of 'secular futurism' engaging in 'social engineering' for purely material ends, or to withdraw into a concern for 'spiritual life' only, or by responsible citizenship to struggle on in an endeavour to shape and discipline the intractable material world to universal ideals and principles.

Clearly the full implication of what has happened has not come

home to the masses. Apart from a vague sense of insecurity there is no evidence that judgment and behaviour are being conditioned by this new factor in human life. The sense of insecurity is responsible for certain dangerous attitudes, however, for scepticism, fatalism, and often despair are abroad in men's hearts. They cannot be dispersed save by a resolute facing of the facts, yet their very hold on men is not conducive to such realism. The report rightly insists that no aspect of human life can remain unaffected; all are under the threat of destruction and all will be influenced if the new power can be harnessed to the service of man's well-being. Man may now be able to prolong history; he can certainly bring it to a premature conclusion.

The commission dealt faithfully with the questions raised by the new discovery for politics (clearly no state can afford to leave this power in private hands), and for international community, where divergences of attitude between the Soviet Union and the Western democracies constitute a difficulty. We have heard it suggested that the report does not deal sympathetically enough with the Soviet point of view, but be that as it may the problem is not glossed over. The report indicates, too, the psychological effects of the discovery, especially on home and family life, and points out the sharpened issues for the Christian conscience in its judgments about the whole question of war.

The study is, of course, pursued in the light of the Christian revelation and the deductions are for Christian thought and conduct. The Christian, by his faith, is committed to resist the 'dehumanization' which the control of atomic power is likely to mean for society, and he is confronted with the necessity of taking seriously the significance of man's "Freedom to explore and invent, as part of his God-given nature". He is called upon to bear more faithful witness to the fact of man's responsibility to the 'Absolute Other' and to recover a new sense of the 'Wholeness of Living', balancing the present one-sided concentration of interest in the control of nature with the emphasis that the "fulfilment and satisfaction of human life are found in the relation of persons to one another, and in the relation of man to Transcendent Spirit". The Christian must above all live in the Resurrection faith revealing the calm and courage which that faith can alone bestow.

For the Church no practical proposals are advanced as to courses of action; indeed, it is suggested that precipitate action now would be the expression of unregenerate minds. The need is for a deep inward change which alone can respond to God's commands. If the Church is to give the creative interpretation of the political and economic activities of man which the times demand, it must reconsider the nature of its worship, and, we would add, of its organization too.

We confess that the reading of this report turned our thoughts to the eighth chapter of *Romans:*

> Present suffering, I hold, is a mere nothing compared to the glory that we are to have revealed. Even the creation waits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice, but by the will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from its thraldom to decay and gain the glorious freedom of the children of God. To this day we know, the entire creation sighs and throbs with pain; and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body that means our full sonship. We were saved with this hope in view. (Moffatt.)

"Even the creation waits with eager longing for the sons of God to be revealed". The ancient words have a new relevance. The need is for men and women who will interpret this discovery, and indeed every other, in terms of a revelation to be accepted with gratitude and handled with reverence; who will identify themselves with the human dilemma and bear in themselves the marks of the tension; who have seen the Cross not only as a personal message for man's sin but as the fact which redeems creation. After all, it was the confidence which the Cross inspired in the ultimate purpose of good, over all life and in all life, which released in the minds of men the spirit of enquiry to penetrate the secrets of the universe. This latest discovery was made possible only because of the Cross, although those who made it and those who will exploit it may not acknowledge that fact. Certainly the new power can be rightly handled only in loyalty to the truth the Cross revealed.

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THE Archbishop of Canterbury's words on reunion at the Congress of the Free Church Federal Council have met with the widespread approval they deserved. His suggestion that reunion, when it comes, will be reunion *of* and not *with* the Church of England was significant. Free Churchmen certainly have no desire for a dull and meaningless uniformity, and the idea of a Church of England, in which the various branches would keep what has been of value in their distinctive witness, should appeal to them. If the Archbishop's dream is realized this journal may one day appear as *The Church of England* (*Congregational*) *Quarterly*! It appears that Dr. Fisher's flight of imagination has, as he told Convocation, "caused some misgiving". It must have caused a good deal more than that among those who, like Mr. T. S. Eliot, hold that the Free Churches are not churches at all but "societies". The Archbishop assured Convocation that he had made it clear that there must be agreement on certain fundamental principles before a reunited Church would be possible. With that view Free Churchmen will agree. There

could certainly be no reunion without full and unequivocal recognition of the validity of our ministry and churchmanship. Some Free Churchmen would not be able to contemplate reunion with an *established* Church. Judging by his speech to the Baptist Union, Dr. M. E. Aubrey would be among the number. While we are not unaware that arguments can be advanced for the maintenance of an established Church, we should share Dr. Aubrey's hesitation. We cannot, however, raise much enthusiasm for his desire to see Free Church dignitaries sitting side by side with the Bishops in the House of Lords. We think the influence of Christianity would be more effectively exerted through the presence of more Free Churchmen in the House of Commons.

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OVER 15,000 church buildings of all denominations have suffered in this country during the war. Of these, hundreds have been completely destroyed. Many will never be rebuilt, some will be rebuilt on new sites, and others in such forms as to meet new requirements and changed conditions. It is so commonplace to comment on the opportunity which destruction has given to the churches that we hardly like to mention it, and would not but for the fact that little guidance has thus far been given to the churches regarding the way in which the opportunity ought to be accepted.

Our churches in the past have too often been dependent on the vagaries of a local architect, or at the mercy of the whims of some rich benefactor. Perhaps even more often they have been conditioned by the limited resources at their disposal, which, unwisely spent, have secured buildings which are neither beautiful nor adequate. Larger churches of all denominations present a strange architectural medley in which 'Nonconformist Gothic' predominates, and many so-called "school churches" are suitable neither as churches nor schools.

It would be foolish to attempt a standardized building, and in Congregationalism, at any rate, such an attempt would be strenuously resisted. We have felt, however, for a long time that there is a need for guidance in general terms to the churches which are faced with the task of rebuilding. Apparently such churches will have to make do with semi-permanent structures for the immediate future, but, even so, advice concerning minimum requirements would be welcomed. The Government's undertaking to provide "plain substitute buildings" in replacement of those destroyed through enemy action is couched in the most general terms, but, from the result of recent negotiations known to us, it seems that there is a wide area of discussion concerning what constitutes a P.S.B. This makes all the more necessary some careful consideration of the requirements of the different types of churches.

In our own denomination some discussions with architects have

taken place under the ægis of the Reconstruction Planning Committee, and some possible plans have been drawn up and, we believe, are available for inspection. These discussions, however, have for the most part been personal and informal. As far as we know, no sustained and thorough enquiry has been undertaken.

The Methodist Church has put all the Free Churches in its debt by the publication of a well prepared and illustrated volume entitled *The Methodist Church Builds Again—A Consideration of the Purpose, Principles, and Plans for Methodist Church Building,* by E. Benson Perkins and Albert Hearn (Epworth Press, 6s.).

Although the work bears the names of Mr. Perkins and Mr. Hearn, they are personally responsible only for the first two chapters on "Methodist Architecture" and "The Need for Planning." The remainder is the outcome of committee and group work. The General Chapel Committee of the Methodist Church set up a special commission to make this enquiry and called into consultation architects, experts in church music, specialists in lighting, heating, *etc.*, as well as leaders in the various departments of church life. The result is a document of immense value and interest. Indeed, this piece of work will save other denominations a great amount of research.

While the book is designed to meet the needs of Methodism, it will prove acceptable to all Free Churches since it is written from the point of view of Evangelical Protestantism with its emphasis on the Preaching of the Word of God and on the Sacraments. In the proposal for new buildings, therefore, due prominence is given to the pulpit, even if an alternative design places it on the side, and there is no possibility of mistaking the Communion Table for an Altar.

Suggestions are outlined and illustrated by useful loose plates for three types of building: a church with ancillary premises, a dual purpose building capable of easy adaptation for the worship or community life of the fellowship, and a 'Christian Community Service Centre', which, it is believed, will become the successor to the Central Hall in the new neighbourhood units.

Advice is offered about lighting, heating, furnishing, acoustics, decoration, seating requirements, and building materials, while a special chapter from the pen of Dr. George F. Brockless, F.R.C.O., gives much needed counsel concerning the organ, and specifies the minimum requirements for an adequate instrument.

The value of the book is that it is not written for specialists but for church members, officers and ministers, who have the task of reconstructing their churches and upon whom will rest the responsibility for instructing the specialists they employ. The authors have in view a threefold purpose:

To erect buildings where the people dwell.
To erect buildings which will truly serve their high purpose.
To erect buildings which have dignity, grace and beauty.

They have given us a book which, if taken seriously, will do much to remove the reproach that ugliness and nonconformity are synonymous.

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COMPULSORY church parades are to end at last. It is significant that the decisive step has been taken by the Minister of War, who is himself a convinced Christian, but it is not surprising, for only a genuinely religious man could fully appreciate the absurdity of attempting to *compel* people to be religious. It is just as paradoxical as the attitude of *Punch's* parent who threateningly asks the peevish child at the Bank Holiday fair, "Now then, are you going to enjoy yourself or shall I make you?" For the Christian religion is the free response of the human spirit to God or it is nothing.

We imagine there will be few who will quarrel with this decision. Most of those who, like Sir William Darling, have argued for the retention of compulsion, have done so on the ground that Church parades are good for discipline and morale. It may, or may not be, true that religion makes men better fighters! In the discussions which have taken place lately, weighty names have been cited in support of the view that it does. Cromwell and his Roundheads have been quoted in evidence. Doubtless religion had something to do with the morale of the Roundheads, but many of them were fighting for their particular cause precisely because they were religious men. Nowadays, irreligious men are paraded from time to time for injections of religion to increase their resistance to moral diseases as they are paraded for other kinds of injections to increase their resistance to physical diseases. Injections, especially of the former kind, do not always "take"! It is doubtless true that religious faith, or any faith held with something like religious fervour, makes men resolute to endure hardship and danger. It was not accidental that in the Spanish War the units of the Republican Army, which had the lowest proportion of psychological casualties, were the 5th and 10th Corps, which were composed of young men of the Communist Party who had a "religious" belief in what they were fighting for.

But, however effective it may be as a spiritual rum ration or as an aid to discipline, religion is abused when it is employed as a means to an end. We ought not to persuade men (much less try to compel them) to be religious *in order that* some human end may be gained—not even in order that they may be made morally better or that civilization may not be destroyed by atomic bombs. That is beginning at the wrong end. Religion is, first and foremost, the giving of praise and glory to God, without any thought of return or of its effect upon our own characters. Of course, all kinds of things will, in fact, happen, not the least being that we shall be made better men.

We imagine that the decision to abolish compulsion will have

the support of the majority of chaplains. Now and again a man, who attended church because he had no option, went determined to scoff and doubtless remained to pray. Nevertheless, even though a man may occasionally be the better for the service he has attended against his will, compulsion is a wrong against personality. Is it another of our British compromises and illogicalities, that, having decided in principle it is wrong to compel a man to attend services on Sundays, it is apparently still justifiable to make him go on special days and ceremonial occasions whether he wants to go or not.

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Sir Ben Smith has received so many kicks lately, and is said to be feeling so sore, that we have no wish to add to his discomfort. (In any case there are indications that he may have resigned before these words appear.) We are impelled, however, to point out the tenderness with which Sir Ben treats the Brewing Trade compared with the brusqueness which he shows to others. It would hardly be worth while to draw attention to this matter but for the fact that this special consideration for the susceptibilities of "The Trade" seems to be a fairly constant official attitude, no matter who happens to be in power. Brewing is a legitimate industry sanctioned by law and public opinion (whatever may be our personal views as to its social harmfulness), and has a right to as much consideration as other industries, but it has no claim to more. Yet, in announcing the cut in brewing, Sir Ben informed the House of Commons that he had seen the Brewers' Society, whereas, two days afterwards, in telling the House about the cuts which involved the food trades, he said, "My regret is, that owing to the extreme urgency of the situation, it has not been possible to inform the trades concerned of this decision concurrently with the announcement in the Press".

What makes governments so reluctant to interfere with beer production even when there is an unanswerable case for it, as there has been for a long time? Fear of offending the powerful brewers is certainly one factor. Is fear of the workers another? One of the leading London newspapers admitted, shortly before the cut was announced, that there was a case for some reduction in view of the food shortage, but added that the danger point would soon be reached. Production would be affected if the cut were at all drastic because people would not go all out at their work if there were nothing (*sic*) to spend their money on. If that is true, it indicates a lack of moral fibre in the nation which makes nonsense of all our talk about "reconstruction". And has not the writer taken too narrow a view of the opportunities for spending which our civilization can offer? After all, beer is not the only thing in life. What about horses, the dogs and football pools—not to mention the cinema? If it is not true, as we may fervently hope, it is a libel on the workers of this country.

In *Leaving them to their Fate* (Gollancz, 6d.) Mr. Victor Gollancz urges that Britain should increase her help to the starving peoples of Europe and to the Germans in particular. He bases his plea on the Christian ethic and is especially, and rightly, severe on those who would make sacrifice on the part of this country contingent upon some comparable action by the United States. Mr. Gollancz castigates many politicians and a large section of the Press—which deserves all it gets. The key to the situation lies in the creation of public opinion. While a great part of the Press is inciting people to agitate for increased rations, a Minister of Food would have to be unusually strong-minded if he contemplated any drastic steps. Mr. Gollancz is undoubtedly right that a considerable measure of help could be given without detriment to public health, but there would be a howl of rage in some quarters and scare-mongering prophecies of plagues and epidemics. So far as the ordinary people of this country are indifferent or selfish, we believe they lack not heart but imagination. If they could *see* starving people they would surrender food to the point of sacrifice and far beyond. We talked shortly before the end of the war to a young soldier who anticipated that he would be in the army of occupation. He intended to be tough. "We ought to let the Germans starve", he said. "They starved others". "And what do you think you would do when you saw a starving German?" we asked him. "You would share your rations with him". He was silent for a moment and then broke into a smile. "Yes", he said, "I suppose I should". Mr. Gollancz quotes a senior officer in the Ruhr to much the same effect: "Frankly, it would test the discipline of the British soldier, who has been living months amid these ruins, to the utmost if he were asked to open fire on civilians he knew to be starving". A few weeks ago we saw in a News Theatre a film which was twenty minutes of concentrated hatred against Germany. A film, which showed in a perfectly straightforward way what starvation means, would make multitudes of people ready to sacrifice for anybody, friend or enemy, in that plight. Most people do not know the facts because the kind of papers they read do not tell them. In any case mere factual knowledge is not enough; it needs to be translated into visual impressions. People have to be emotionally stirred. As Adam Bede said, "It isn't notions sets people doing the right things—it's feelings".

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All Congregationalists should read *Facts* (Independent Press, 6d.), in which Dr. N. Micklem sets forth the doctrinal basis and administrative structure of Presbyterianism and Congregationalism in order to bring out points of similarity and difference. The second part of the booklet deals with unions of denominations, which have been achieved or planned. The book answers all the questions which Congregationalists will ask beginning, "What do Presbyterians

. . . . ?''. And perhaps others besides Presbyterians will be glad to find the answers to questions beginning, ''What do Congregationalists . . . ?''. The booklet should be in every study and every vestry.

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THERE are still some people who think that the causes of war are entirely economic. Dr. Ranyard West sees that they are partly psychological and believes, moreover, that if we are ever to have law and order in the world we must base it upon an understanding of human nature and of the unconscious factors which are the motives of so much conduct. He has embodied his conclusions in most readable form in *Psychology and World Order* (Penguin Books, 9d.).

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WE recently saw a newspaper photograph of Sussex county cricketers at the nets, watched by a number of small schoolboys. The picture carried us back through the years and we saw ourselves in the group watching our heroes and giants at play—A. E. R. Gilligan, Maurice Tate, Ted. Bowley, ''Tich'' Cornford, and the incomparable Duleepsinjhi. Older readers of this journal will remember Ranji. In our boyhood he was already a legend, but great things were being expected of his nephew, Duleepsinjhi.

When we first saw him he was at Cambridge, and in the Easter vacation was being coached on the Hove ground by the Cambridge coach of that day, A. E. Relf, a former Sussex player. Rumour had it that Duleep's uncle was paying all expenses. Morning after morning at about 11 o'clock we made our way to the County ground to watch and to listen. There were two bowlers, Clark of Northampton, a fast left hander, and Ted. Bowley who, besides being a forceful and graceful opening bat, could bowl enormous leg-breaks.

For an hour we would watch fascinated, and store in our minds every bit of Relf's instruction that we could overhear. How quick was Duleep's eye ! How his feet twinkled ! How strong and lissom were his wrists ! Again and again the instruction was given by his coach, ''Get out to the pitch of the ball, both feet''. Clark bowled his fastest, yet, ere the ball pitched, the Indian was there to meet it and to play that beautiful shot through the covers which was such a delight to see.

We have often reflected since that Relf's coaching may have been responsible for some of Duleep's weakness in defence, but it certainly made him into the attacking, quick-scoring batsman who gave pleasure to thousands.

Home we would go, to meet after lunch in a meadow where the cows were pastured. Wickets were pitched, sides were picked; it did not matter that the cows had soiled our ever 'sporty' wicket, and that our composition ball exuded bovine odours before the end of the day. We played through the summer afternoons, we played

through the summer evenings. Fieldsmen, bored with waiting to bat, chased and caught cockchafers. We knew no appeals against bad light. We were not content with a two innings match—we played three or four innings till darkness fell and the ball could not be seen at all. Those, whose propensity was for bowling, sought to bowl as fast as Clark, or leg-breaks as huge as Bowley's. Those, whose ambition was to be batsmen, went out both feet to the pitch of the ball. At the close of play there was always tomorrow, with more free instruction in the morning, and the rest of the day to put what we had learnt into practice. So it was until holidays ended.

The Indians are here again. Duleep has passed from our English fields, but among the new names there is the familiar one of the Nawab of Pataudi. We watched him once when he was playing for Worcestershire. It was a glorious August Bank Holiday, and Worcestershire were playing Warwickshire on the lovely Worcester ground. The Cathedral clock chimed the languid hours away. A Worcestershire man, a good club player no doubt, was moving slowly to a pedestrian and laborious century. In came Pataudi; he was at the wicket for just half an hour to score, if we remember rightly, thirty-six runs. The brilliance of the brief innings outshone the club man's century. His was just another hundred in just another county match, but a half-hour of swift grace and beauty gave us a memory which will last a lifetime.

We have not seen the Indian team yet, but we are praying for a warm summer that we may see them at their best. We know what we shall see: wrists like finely tempered steel, feet as light as a ballet dancer's, and keen, quick eyes peering out from coils of mufflers and sweaters.

They are here in an hour of their nation's destiny. If the politicians are wise they will see to it that, Pakistan or no Pakistan, an India within the commonwealth or out of it, nothing is allowed to interfere with cricket between our two countries. In the last resort it is inconceivable that people who have a love for cricket in common can ever drift far apart.

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At about the same time the other half of our schizophrenic personality was scoffing at the efforts of bowlers to dislodge Philip Mead and chasing cockchafers on Hampshire fields. Constant readers of this journal may not be unaware that its former editor occasionally evinced an interest in cricket. It would appear that a love of the game is a mark of apostolic succession in the editorial chair. But those who take their estimate of cricket from Kipling need not fear that they will now have to suffer a double quota of reminiscences!

GRUNDTVIG AND KIERKEGAARD

By E. L. Allen, M.A., Ph.D.

The Danish Church of the nineteenth century produced two outstanding personalities, both destined to exert an influence far beyond the little kingdom which gave them birth. They were Nicolai Frederik Severin Grundtvig and Sören Aabye Kierkegaard. While Grundtvig was already known throughout the Scandinavian countries during his life-time for his educational ideas and in Germany for his work on the mythology of the Norse peoples, fame came to Kierkegaard only long after he had ended his unhappy life in a Copenhagen hospital. He has been something of a sensational discovery to theologians and philosophers, first on the Continent, then in America, and finally in this country, and in certain quarters a quite uncritical attitude to his work has unfortunately developed. Perhaps it would have been better had we discovered instead his very different contemporary: Grundtvig's influence would have been far healthier than Kierkegaard's is ever likely to prove. The purpose of this article is to substantiate that judgment by a comparative study of the two men.

It can perhaps be assumed by now that the main outline of Kierkegaard's life is well known to those who are likely to read this. But no such preliminary knowledge can be taken for granted in the case of Grundtvig. A brief sketch of his career seems therefore to be called for. He was born in 1783 in a country manse, of a family which had strong clerical traditions on both sides. He was destined from the outset for the same career, and after a happy home-life in which he learned to love the ancient myths of his people, he was sent away to grammar school and university. The education he received there was too formal for one who craved already after abundant life and he came to execrate the whole educational system of the time. At the university, he was brought in touch with the Romantic movement which was coming in from Germany, but was not inwardly affected by it till as the tutor in a private family he fell in love with his employer's young wife and, repressing this emotion under a strong sense of duty, was wakened by the experience to a new life as poet and as Christian.

Once ordained to the ministry, he distinguished himself as an uncompromising champion of orthodoxy and began something like a feud with one of the professors in the theological faculty of Copenhagen: this ended in his enforced retirement and the imposition of a censorship on all his writings. A further outcome of this incident was what he called his 'incomparable discovery', the discovery, that is, that in the Apostles' Creed and the tradition of the Church there

is a better foundation for faith than in Scripture. A series of visits to England, undertaken in 1829, 1830, 1831, and 1843 gave definitive shape to what had long been forming in his mind, and on his return he threw himself into the struggle to maintain Danish culture and national feeling during the German threat to Schleswig-Holstein and the years of humiliation which followed. It was largely thanks to his inspiration that the loss of two provinces brought to Denmark spiritual advance, and the Folk High Schools which have done so much for the making of modern Scandinavia were part of his legacy. As preacher and poet, historian and educationist, writer and man of action, he won for himself an assured position in the life of his people, so that scarcely anyone lives today in Denmark who is not somehow influenced by him and his work. He died in 1872, having lived long enough to see his little country lose much outwardly but gain far more inwardly.

His chief title to fame is, of course, the Folk High School which was essentially his project: of that, perhaps, it is not necessary to speak here. But he did much for his people in other ways. To this day there is a party in the Danish Church which bears his name and which continues his insistence on the 'living word' of the Church's confession of faith as against any appeal to the letter of Scripture. It was Grundtvig's love for the common man which led him to this 'incomparable discovery', for he wanted to liberate him from the authority of scholars. As long as the final standard was the text of the Bible, the rank and file of church-members were at the mercy of those who possessed the specialized knowledge necessary to enable them to interpret this in the original languages. If, however, the Church could be visualized as the community of the baptized down the ages and as receiving the faith she confessed from the Lord Himself in the first instance, then she would be truly democratic in spirit and no more dependent on an aristocracy of intellect. Fantastic as were some of the arguments he used to support his thesis, his purpose was a sound one, to give to the common man his full rights within the Church.

As a poet he enriched the hymnology of the Danish Church both with translations from ancient and modern languages and with his own compositions. There was something in him of the scald, even when he sang the praises of Christ, and he rejoiced to find in Him the fulfilment of all that was best in the heroic legends of the Northern peoples. The extraordinary freedom of the Danish Church's constitution today is also very largely the work of Grundtvig and of men who shared his ideas. While the Church continues established, and to a considerable extent even administered, by the State, there is room within it for the formation of groups and congregations on a voluntary basis, which may actually make use of the parish churches and in some cases even receive

official subsidies. For while Grundtvig believed passionately in freedom, he held that that could be best secured within the framework provided by the State connection.

Perhaps the best approach to a comparison between Grundtvig and Kierkegaard would be by a consideration of the national crisis which arose during their days and of their different reactions to it. The personal union of Denmark with the two duchies of Schleswig-Holstein was bound to bring that country into conflict with a Germany moving towards unity, and in 1848 war broke out. The rising tide of national feeling coincided in that year of revolutions with the demand for a more popular constitution, and this was granted. But it was not until 1864-66 that the duchies were finally lost to Prussia. These were years in which the Danish people became acutely conscious of their political weakness and at the same time of the necessity for preserving their national spirit undefeated. The Folk High Schools became an instrument of spiritual resistance and renewal, giving to the peasantry that pride in their country's past and that sense of solidarity which were to serve as foundations on which the common life might be rebuilt. The recovery of Denmark after the humiliation to which she had been subjected by Bismarck's policy is one of the romances of modern history, and no small measure of the credit for it is due to Grundtvig.

What was the attitude of these two men to the crisis in their nation's life? Grundtvig identified himself from the outset with his nation, though he saw clearly that the issues at stake would need to be decided less by force of arms than by spiritual qualities. Denmark could not claim to keep the German-speaking population of the two duchies, nor could she afford to see the people of her own stock assimilated to a foreign culture. Education was for him the best means of defence, for it would foster at home pride in the nation's past and a sense of its mission for the future, while beyond the frontiers it would preserve for those who wished them the Danish language and the Danish way of life. Already in 1838, in some lectures which he delivered in Copenhagen and in which he reviewed the great events which had fallen within his lifetime, he repudiated any nostalgia for the past and announced his whole-hearted acceptance of the present with its tasks and hopes as the sphere of duty. He loved Denmark, her people and her legends; he saw in her an instrument of God's purpose and was content to give his life to make her worthy.

How different was the reaction of Kierkegaard to his country and his contemporaries! While Grundtvig threw himself into the movement for the liberalizing of the constitution and even sat as a representative in the Diet, Kierkegaard remained on the side of despotism. He spoke of the Denmark of 1848 as 'a people whose national consciousness is small-town gossip, a people who idolise

being nothing, where school-boys are the judges, a people where those who should govern are afraid and those who ought to obey are impertinent'. He declared that the general indifference to himself was 'a national crime' and one gets the impression from his *Journals* that he was absorbed in his own grievances and failed entirely to grasp the significance of what was happening about him. Though he was at heart a true Dane and a master of the Danish language, he could at times regret that fate had sent him, a genius, to be born in so small and petty a country. How much better it would have been could he, like Grundtvig, have identified himself with his country and helped to make her great and honourable!

When we pass from this to the two personalities in themselves, we notice in each something pathological. Kierkegaard was distinctly neurotic, as is shown by the circumstances under which he brought an end to his engagement and the fantasies which he developed as a result and which he exploited for his literary work. There was an abnormal strain in Grundtvig too and more than once he broke down completely. The first occasion was after his unfortunate experience as a private tutor, and the friend who accompanied him home found him one night on his knees, naked, and crying out that the devil had wrapped himself around his body like a snake. A few years before his death, his mind began to wander as he stood in the pulpit and he addressed the Queen-Mother as the Queen of Sheba, come to hear the wisdom of Solomon. But the difference between the two men is clear. Whereas Kierkegaard's thought is very largely the product and reflection of his neurotic moods, that of Grundtvig is always bright, clear, and rational. The pathological element in him was akin to that which we find in some of the Hebrew prophets; he was indeed spiritually of their race.

The careers of the two men began in the same way, for each was destined for the ministry without his own heart being in it: each, too, found nothing at the university to induce in him any sense of vocation. Grundtvig went as a student to Copenhagen when the influence of rationalism was still dominant there, and his diary shows that such preaching as he undertook at home during the vacations was of an insipid and moralistic character. There is no trace, however, of the 'excesses' and 'extravagances' of which Kierkegaard speaks in his own case; Fichte was one of the influences of those days and to his ethical idealism Grundtvig remained true to the end. But while Kierkegaard was never able to reconcile himself to the work for which he had been trained and was able, thanks to the possession of private means, to avoid committing himself to it, Grundtvig went through a spiritual experience in December, 1810, which left him ever after the glad servant of Christ. True, he was never a minister of the conventional type and had at one time to abandon preaching temporarily, so out of favour was he with the

authorities. But he was a true son of the Lutheran Church and no one in modern Denmark did more to secure for it a place in the life of the people.

Another noticeable point of contrast is in the intellectual background of the two men. Kierkegaard was steeped in German philosophy while Grundtvig was at home with the gods and heroes of the old Norse sagas. Both, of course, looked back with admiration on ancient Greece, but what particularly attracted Kierkegaard was the figure of Socrates with his irony. It might almost be said that he wrestled to the end of his life with the problem of the relation between Christ and Socrates. But there is little evidence that the world of Norse mythology existed for him, while for Grundtvig it was one of his main sources of inspiration. He came indeed to look back with regret on his early intoxication for the heathen past, but he was never able to abandon the old and loved themes. For Roman imperialism and the Latin language he had not a good word to say, and his educational proposals were designed to substitute a 'school for life' in place of that 'school for death' in which he had suffered as a lad. It is not possible to understand his thought without reference to Herder and Fichte, but he had not studied in Germany and, while something of Schelling's teaching had reached him through lectures which he attended as a student, he was as anti-Hegelian as Kierkegaard. Here indeed the two men occupied common ground, for neither would allow the sharp antitheses of life and death, good and evil, God and Satan to be dissipated by any philosopher's magic.

If now we survey each man's work as a whole, we can single out for special attention three questions on which they were divided and on which, in my judgment, the truth lies rather with Grundtvig.

We may take first the question of the individual in his relation to the community. Kierkegaard's lonely individualism achieves sublimity at times by reason of its religious character: it is of the individual 'before God' that he speaks. But even so it is unsatisfying, for the individual is still an isolated unit, and if he has relations to God, he seems to have none to his fellows. The Church as a religious fellowship hardly exists for Kierkegaard, but only the Church as an institution, and a highly questionable one at that. He can speak of the 'mass' with bitter contempt; society seems to be for him always a menace to the spiritual life, a bondage from which the individual needs to be set free. It is in accordance with this that he is unusually sympathetic with monasticism and knows very well that in this he is un-Lutheran. No doubt, had he lived in the middle ages, he would have been a monk himself. He was not able to enter into genuinely personal relationships with his fellows and his preference for the 'indirect method' in teaching springs from his temperamental inability to communicate directly with others.

Grundtvig, on the other hand, was a distinctive and forcefully original personality, but he found self-fulfilment in association with his kind, not at all in isolation from them. His ideal is the developed personality, rooted in the traditions of its people and bound up with others in the bundle of national life. He was an apostle of freedom, but freedom was for him something to be used always in the service of the community as the service of God Himself. He was prepared to say good-bye to all rules and regulations for the conduct of life and to rely on the simple precept of love to one's neighbour. He could not think of the Christian except as one who shared in the common life of the Church, acknowledged its faith and received its sacraments. As Lehmann has expressed it: 'What is remarkable in Grundtvig and what is great in him, is that he wanted to bring the individual to significance in all the details of his life, without for all that being an individualist. He always sees man within the race and as a member of the race, as a citizen, a member of the community. It is just because he has such confidence in this totality within which man stands that he breaks his chains and gives him freedom to live, to think, to feel, to act as he will'.

In the second place, there is the problem of the relation between the human and the Christian values. With this Kierkegaard was concerned from the beginning of his literary work, and in the course of it he offers more than one solution to the problem. He can think of Socrates as a schoolmaster to lead men to Christ and as an embodiment of that sincerity, that fidelity of life to known truth, which puts to shame this nominal Christianity of our own days. Or he recognizes a 'religion of immanence', a cult of the divine-in-man which is something quite other than Christianity yet which has its own rights: Christianity is reached by a leap beyond it, a leap made possible only by the consciousness of sin and the dire need for salvation at any cost. But in his final unrestrained polemic against the Church he makes of Christ the enemy of human life, denounces marriage and procreation, and reads the New Testament by the dark lantern of Schopenhauer's pessimism. The division between the human and the Christian claims had become by now so acute, that there was but one solution of the problem, and a timely death provided him with that.

What of Grundtvig? From the day when he envisaged the possibility that Odin might be a forerunner of Christ, he never wavered in his conviction that the way to Christian discipleship lies through a truly human life. As he put it himself: 'First a man, and then a Christian'. In this, no doubt, he departed from Lutheran orthodoxy, for while he never underestimated the reality and power of sin, he maintained that man is still in the image of God, and he preached the grandeur of human nature more readily than its misery. Brought up as he was in a country manse, he learned to

love the common people, and, especially after his visits to England, had every confidence that Church and State could safely be entrusted to them. His Christian faith centred round Easter rather than Good Friday and the Christ whom he served had something of the old Norse hero in him. One of his noblest poems is based on the theme of the Harrowing of Hell and portrays Christ as the conqueror, leading the enemies of mankind in triumph. He had the courage to baptize into Christ the nationalist and democratic movements of his time; he was able to do this because, as a Christian, he was open to acknowledge the good whatever form it assumed and to see God at work everywhere in His world. The Folk High Schools remain today as a monument of this Christian Humanism.

Finally, we can consider each man's personal attitude to Christianity. We may say that while Kierkegaard was a Christian by external constraint Grundtvig was one by inner freedom and joy.

Nothing, one would imagine, is clearer in Kierkegaard than that he was never able really to reconcile himself to Christianity. He was brought to it in the first instance by the authority of a father whom he both loved and feared, a father from whose influence he was unable to emancipate himself even after his death, yet against whose hold upon him he struggled incessantly. One of the saddest passages in religious literature is that in which he confesses as much, towards the end of the *Concluding Unscientific Postscript*. He admits that Christianity has made him unhappy, that sometimes he feels like those in the Gospels who begged Jesus to depart from their country—nevertheless he does not dream of giving it up. Clearly, the Christian faith is something which has been imposed upon him from without, a Saul's armour which he has not proved yet which he feels obliged to wear. The greater part of his pseudonymous literature is the product of this resignation which tries to prevent itself from becoming opposition by pretending to be championship. And in the last bitter attack on the Church and the clergy we can see the suppressed resentment of years breaking forth, furious and uncontrollable.

Grundtvig began with a religion taken over on authority, with the piety of his parents, the hymn-book and the Church's year. But in the stress of life and his struggle against temptation he found afresh for himself what had thus been given to him at first by others. His was not a faith that had to be worked out in tortuous arguments and hidden behind pseudonyms (I grant, of course, that not all Kierkegaard's productions can be so described) but which sang itself naturally into verse which abounded with joy and freedom. The outstanding festival of the Church's year for Grundtvig was Whitsuntide, and this spoke to him of the renewal of nature and man alike by the quickening Spirit of God. It is of the utmost significance that whereas in Kierkegaard God is known through the Son, in

Grundtvig He comes as the Spirit. For the Spirit is life, confidence, freedom, energy, and creativity. In the same way, while Kierkegaard appealed to doctrine, Grundtvig spoke of the 'living word', and even the Creed was for him not a law to be obeyed but a simple utterance of faith. He gloried in it because it was common to all Christians, Catholic and Protestant, learned and simple, and because—as he thought—it linked our generation with that of the Lord and His Apostles.

There could scarcely be a greater contrast than that between the gloomy, forbidding Christ of Kierkegaard's *Training in Christianity*—God walking the earth incognito—and the valiant Christ of Grundtvig's hymns. 'Grundtvig looks at the suffering of Jesus predominantly from the side of His heroism. He suffered as a hero, and as a hero should and must suffer. His suffering was a deed, a knightly deed, through which he won the victory for Himself and for us all'. As he sings: 'He was naked and crowned with thorns, vanquished by death; yet the cross became His throne and the nails in His hand a sceptre'. The Christian faith has taken up into itself all that was best in the Norse legends, and the children of the Vikings go forth to their spiritual warfare under the banner of Christ the King.

It is here that we come to the decisive difference between the two men. For Kierkegaard the Christian tradition was something external to himself which he was pledged to obey, for Grundtvig it had become a source of inner renewal. It is the difference between a religion of authority and a religion of the spirit. If the one has left us some extraordinarily suggestive ideas—and the sad spectacle of a tormented soul!—we have learned from the other that even in the modern world Christianity can enter into and re-shape the life of a nation.

The unsatisfactoriness of many Scripture lessons in schools is in part due to their attempt to teach the Bible in a merely historical and "objective" way. In *The Teaching of Christian Doctrine in Schools and Colleges* (Religious Education Press, 4s.), Miss G. A. Richards, a headmistress of a girls' grammar school and herself an outstandingly successful teacher, shows how the tenets of Christianity can be taught arrestingly to pupils from 11 upwards. This is a good, a timely, and a practical book.

In his concentrated, witty, ill-written *Frontiers in Education* (Stanford & Oxford Press, 5s.), Dr. George Stoddard considers some of the main problems both of educational form and content facing the liberal teacher today. As a Cubberley Lecture this must have made lively and stimulating listening.

W. R. Niblett.

THE CONTINUITY OF THE CHURCH

By George Johnston, M.A., B.D., Ph.D.

I

Now that the War is over and that the World Council of Churches can meet again to complete its organization and promote ecumenical life, we may expect still further and fuller discussion of the Nature of the Church. For about this we are not yet united, and unity is of pressing importance.

One recent contribution to this subject[1] re-states the view that it is essential to "be perceptibly one with the Church of Pentecost in order that we may also be one with our scattered brethren throughout the world today" (p. viii). It is good to read later that the author is thinking of the *Church* as continuous rather than of some particular organ: "We ought to think and speak of the apostolic succession of the Church, rather than of its bishops alone . . . "[2]. Nevertheless the emphasis is on "perceptibly". He goes on to define the Church, as *the Body of Christ* "in a spiritual and therefore in a very real sense (p. 31), as a unique sacramental society. And so there must be a Ministry "necessary for that sacramental life" (p. 47). Nor is this enough. It has to be "a ministry in organic continuity with the original, divinely appointed, stewardship of the household" (*ibid.*). We are told (p. 22) that the (twelve) Apostles were the appointed husbandmen of the Church as the restored Israel. Our Lord appointed them; they are "stewards of the household", who must "as solemnly hand on to others who should come after them their stewardship and keys, and due measure of their authority"[3]. The truth is, as Dr. Burn-Murdoch says at p. vii, that "The Church . . . was left by our Lord with no organization whatever". However, he proceeds to argue that Christ did provide the living society with an "organism" which is "its sacraments and ministry". This "belongs to its identity, and must always remain" (p. 30). And that is what he means by "perceptibly". The succession is really a succession of the sacramental Ministry; an order which is claimed as continuous by lineal or serial descent from Christ and the Apostles (*cf.* p. 146). It is of course the three-fold order of Bishop, Priest, and Deacon.

I confess that this use of Body and Organism seems to me very strange. Surely the Body of Christ is a metaphor suggesting that

[1] Dr. H. Burn-Murdoch, *Church, Continuity and Unity*.

[2] *Op. cit.*, p. 155; *cf.* p. 151, "Its baptized laity" belong to the succession.

[3] *Op. cit.*, p. 23; this is supported by an appeal to directions of the Lord *assumed* as given between Resurrection and Ascension: *Acts* 1[3] is quoted, but can certainly not bear this interpretation. Nor is Clem. Rom. *ad Cor.* §44 of any value as evidence here.

the Christian community is an organism used by the Spirit of Christ, just as our physical body is used by the human spirit or soul? The position adopted in this book is not uncommon; and it presses the figure of the Body to breaking point simply because it conceives of Body in a "real" sense which is unwarranted[4].

It is freely admitted by Dr. Burn-Murdoch that the continuity of ministry for which he argues cannot be proved to go back to the beginning. So he establishes his thesis by relying on the continuity of the Church (p. 65)! That is, he assumes that the persisting society must always have had the kind of three-fold order which we all agree is discovered sometime in the second century. He refers to Carnegie Simpson[5] without bringing out that fine historian's repudiation of a clerical succession[6].

He displays also a very inadequate appreciation of the Reformed doctrine of the Church (p. 159) and picks up a too facile utterance by Daniel Jenkins that amongst Reformed churchmen there has been little interest in catholicity (p. 5, n. 1). For we have not forgotten Calvin in Book 4 of the *Institutes* (*e.g.*, i. 3-5, 9; iii. 2)—"the mother of all those who have God for their Father"; "out of her bosom there can be no hope of remission of sins, or any salvation"; a Church universal, united, the spouse of Christ. "Hence it follows, that a departure from the Church is a renunciation of God and Christ" (i. 10). But this Catholic Church depends not only on the sacraments, but above all on the Word of God. Over against the so-called Apostolic succession we set the Catholicism of the Word[7]. Essential continuity is a matter of religion and theology.

The theological principle which should be made clear may be defined as follows: *the Continuity, like the first Calling, of the Church is the work of God. It is of grace.* Let me explain it a little more fully.

II

The Church is always to be described as the Church of God—of God the Holy Trinity. It worships the Father who "was in Christ reconciling the world to himself" (*2 Cor.* 5[19]). It knows and loves the Son as Saviour and Lord. It is guided by the Holy Spirit who brings forth "fruit" in the lives of its members. But the knowledge of this God came through revelation. Revelation is in the prophets of the former people of God (Israel): supremely and uniquely in the Incarnate Son (living, dying, and rising again): and continuing in the work of the Spirit. They are members who can say with

[4] For my own view see *The Doctrine of the Church in the New Testament*, pp. 85-99.

[5] *The Evangelical Church Catholic.*

[6] *Op. cit.*, p. 158, n. 2, and 156, the unbroken Apostolic succession is an "historical hazard" on which "I should be sorry indeed to base the validity of my commission as a minister of Christ's Word and Sacrament".

[7] *Cf.* Jenkins, *The Nature of Catholicity*, p. 37.

Paul: "it was the good pleasure of God . . . to reveal his son in me" (*Gal.* $1^{15f.}$).

The Church was constituted by this singular movement of Divine Revelation.

Corresponding to this is the confession of faith which is the humble response men make to God. Faith is not, as some say, an utterly passive reception of a gracious gift; and yet, though it is in a sense our own work, it is a work of complete submission. As Luther put it, faith is "the heart's utter trust in Christ, and God alone awakens this in us". The faithful will always acknowledge that their standing is God's loving act of election (*Eph.* $1^{4f.}$). "We love"—it is our love for God—but "because he first loved us" (*1 Jn.* 4^{19}). Paul can write: "I persecuted the *church* of God, and made havock of *it:* . . . He that once persecuted us now preacheth the *faith* of which he once made havock" (*Gal.* $1^{13, 23}$).

The Church is the community of the faithful.

Now, if the Church is to persist there must be provision whereby God's revealing and reconciling work can be applied to succeeding generations. We can trust God to see that among them it will not be void. Obviously no instrument, no human effort can guarantee the free response of faith.

It is settled doctrine that Christ the Revealer is always the sufficient revelation, and that his victory over sin and death need not and cannot ever be repeated. "It is finished" (*Jn.* 19^{30}; *cf. Lk.* 18^{31}, *Jn.* 17^{4}). The Son secured redemption "once for all" (*Heb.* 7^{27}, 9^{12}). He did this "at the consummation of the ages" (*Heb.* 9^{26}), the fulness of the time (*Gal.* 4^{4}), the arrival of the Kingdom of God. "It belongs, however, to the nature of 'fulfilled' time that it should only take place once. . . . Thus our relation to Jesus is not a particular instance of our general attitude towards history. . . . Owing to this element of uniqueness, indeed, this particular instance is completely isolated. And the Christian faith *is* this special relation to this unique event, as to something absolutely unique, and thus to it alone"[8]. We look to a Jesus now crowned with glory and honour; a living Lord who "hath a priesthood that doth not pass to another" (*Heb.* 7^{24}, R.V. mg.).

This living Christ is still the Revealer; and by our acceptance of his finished work in the sacrifice at Calvary we are admitted to his fellowship and the love of the Father (*1 Jn.* 1^{3}; *cf. 1 Jn.* 2^{24}, *Jn.* 14^{23}). But the proof of this communion is in the power of the Holy Spirit (*1 Jn.* 3^{24}; *Rom.* 8^{9}, *etc.*). For the Spirit witnesses to the Truth, to the Christ, therefore to the Gospel (*Acts* 5^{32}). His power is granted to chosen Gospellers (*Rom.* 15^{16-19}). Here then is the living God applying the unique revelation to new generations. Or, put it this way: the living Christ is present in his Church through the Spirit.

[8] E. Brunner, *The Mediator*, E.T., pp. 305, 154.

"Through the Holy Ghost, then, we are able to stand where the Apostles stood and say 'Amen' to their testimony. It is through the Holy Ghost that we know their words, the Scriptures, to be in truth God's Word because through the Holy Ghost we have heard God's Word, Jesus Christ, speaking to us in the Scriptures"[9]. The Church continues not simply because one loving soul sets another on fire; or because children are born into the community. Churchmen are "saints", the "called of God" (*Rom.* 8^{28}; *1 Cor.* 1^{9}; *Gal.* $1^{6, 15}$). It is still the Lord who chooses us. Continuity depends on divine grace. There is one God and one faith.

Paul asserted this principle of Israel, the former People. He denies that the Jews may base a claim on natural birth or on the rite of circumcision (*Rom.* 2^{25-29}). Temple, priesthood, sacrifices—these availed not for the disobedient. But the faithlessness of men could not annul the faithfulness of God (*Rom.* 3^{3}). He has preserved a Remnant (*Rom.* 9^{27-29}). And that Remnant is fulfilled in the Christian Ecclesia.

We do well to use this argument in regard to the history of the new, Christian People of God. Paul's Jewish opponents could have claimed, with Dr. Burn-Murdoch, that "unity must, as it were, be vertical in order that it may be lateral" (p. viii); unity with past generations is the "vertical". Were they not "the Seed of Abraham"? No more than they can Christians make the same claim (*Gal.* 3^{7-16}). They must be "born from above" (*Jn.* 3^{3}). Holy obedience is essential (see *Col.* 3^{1-5}; *1 Jn.* 2^{6}; *1 Cor.* $10^{6-12, 21}$). And Christian standing is an empty formality if idolatry is resumed or a false observance of days (*1 Cor.* 10^{14}; *Gal.* 4^{10}; *Col.* 2^{20-22}). This is the unalterable demand—let the Church really be the Church! The Church is in constant need of reformation as it grows up into Christ's stature.

III

It was, of course, this insight which brought about the Reformation and to this Scriptural doctrine we appeal. "They are not all Israel, which are of Israel" (*Rom.* 9^{6}). Lindsay points out that circumcision was thought to embody "the principle of historical continuity of the Church" and adds: exactly so is "the claim generally associated with the ambiguous phrase 'apostolic succession', for a 'succession of bishops' can take the place of 'circumcision' "[10]. The Scots Confession of 1560 says explicitly: "For *Cain,* in age and title, was preferred to *Abel* and *Seth: Jerusalem* had prerogative above all places of the eird [earth], where alswa [also] were the Priests lineally descended fra *Aaron,* and greater number followed the Scribes, Pharisies, and Priestes, then unfainedly beleeved and approved *Christ Jesus* and his doctrine: And zit [yet], as we sup-

[9] D. T. Jenkins, *The Nature of Catholicity,* pp. 35 f.
[10] *The Church and the Ministry in the Early Centuries,* p. 19, n. 1.

pose, no man of sound judgment will grant, that ony of the forenamed were the Kirk of God" (Art. xviii). What is rigorously maintained is that there is a true and a false church, the latter being described (as in *Rev.* 2^9, 3^9) as "a synagogue of Satan" (*cf. 1 Jn.* 2^{19}; *2 Jn.* 7, 10). Reformed Christians repudiated "the Bischop of Rome, callet the Pape, his authoritie, power and jurisdiction . . . idolatrie, superstitioun and hypocrisie, and espetiall the mess", but affirmed "the hale effectis and contentis of the New and Auld Testament, as the onelie rewle to atteyne to salvatioun, to avance the glore of Gode . . . . "[11]. And the true Church continued in the Reformed: *cf.* Calvin, *Institutes* 4.i.3, "founded on the election of God . . . united with the stability of Christ . . . we are certain as long as we continue in the bosom of the Church, that we shall remain in possession of the truth", this Church being an object of faith: "we are only required to be assured in our minds, that all those who by *the mercy of God the Father,* through *the efficacious influence of the Holy Spirit,* have attained to *the participation of Christ,* are separated as the peculiar possession and portion of God" (italics mine). The fact that Calvin based his great system on the Apostles' Creed proves, says Lindsay, that he "did not think he was expounding a new theology or had joined a new Church"[12]. It is no argument to deny continuity "for the very reason of its being a *re*production, a *re*-construction, of what had been discontinued"[13] unless first one has wrestled with the Pauline principle and shown good cause to deny it. So the door *is* locked securely against any idea of continuity between the Reformed Churches and the *unreformed,* "Kirke malignant' (see Burn-Murdoch, p. 167), because unreformed means false; just as unbelieving Jews belong to a false Israel and not to the true Israel of God, the Church. We may repeat what is said above: the true Church is composed of the faithful, those who have heard and obeyed the Gospel, repented, and put their trust in the God of Christ, the God in Christ. This faith is quickened in them by "demonstration of the Spirit and of power", standing not "in the wisdom of men, but in the power of God" (*1 Cor.* $2^{4f.}$). Baptism is the seal on such faith and therefore means entrance into the Church[14]. Paul considered that preaching the Gospel was more important than baptizing.

Only God, then, can maintain God's People. Continuity is of his grace.

IV

There is another side to this. Of old God revealed his will through prophets. He became incarnate in Jesus Christ. As Spirit

[11] *St. Andrews Kirk Session Register,* i. 11 f.
[12] *History of the Reformation,* II, p. 100.
[13] Burn-Murdoch, *op. cit.,* p. 62.
[14] See my *Doctrine of the Church in the New Testament,* p. 89; Anderson Scott, *Christianity according to St. Paul,* pp. 120, 114 f.

he points us to this Christ—but equally, of his loving condescension, he uses chosen men and particular tokens to fulfil this work. Thus (1) he has provided *Holy Scripture,* the book of the Old Covenant and the prophetic anticipation; the four-fold record of the Gospel of Christ; and Apostolic witness to the Gospel (*cf. Lk.* 1^{4}; *Jn.* 20^{31}). The Spirit speaks to mind and heart through the Bible[15].

(2) To the Church comes another gift. Since "belief cometh of hearing, and hearing by the word of Christ", *this word may be taught or preached by those who are "sent"* (*Rom.* $10^{17, 13-15}$). They may differ according to the grace of God that is given to them (*Rom.* 12^{6}), but to each one is given a manifestation of the Spirit (*cf. 1 Cor.* $12^{7ff.}$). Paul makes no hard and fast distinctions between clerical and lay ministries[16]. "So also the power to save resides in God, but . . . he displays it in preaching of the Gospel"[17].

(3) And *the Gospel Sacraments* are also means of grace. Baptism has been mentioned already. The Lord's Supper is a meal by which faith, hope, and love are nourished in the Church (so *Jn.* $6^{48, 53, 63}$) and therefore unity. It is of this sort as showing forth the *Lord's Death,* which is the heart of the Gospel: by the Death the *New Covenant* with all its benefits was ratified (*Heb.* 8^{13}). For the Covenant involves the establishment of the Church, the New People. This sacrament, then, is a constant reminder that everything (*e.g.,* continuity and unity) is *"given"*—given in the Covenant, that is, in the Christ who once for all gave up his life in sacrifice and is alive for ever, the Head of the Church. It calls communicants into deeper fellowship with the Lord in the life of self-denial (*cf. Rom.* 12^{1}; *1 Jn.* 2^{6}), the life of brotherly love (*1 Jn.* 2^{10}, $3^{10f.}$, *etc.*). Though it be called the Body of Christ, the Temple of the Spirit, the Church is never perfect, never infallible. These titles are the truth about the Church. Become what you are! Realize that ideal!

V

God, then, uses both Scripture and Sacrament and Preaching to fulfil his gracious work of preserving the Church.

According to the Reformed view the Ministry he gives has the double function of declaring the whole Gospel (founding its proclamation on the Old and New Testaments) and of administering the Sacraments. Not the one without the other. A man is ordained to be "a minister of the Word and Sacrament". Further, in regard to both he exercises a two-fold office, *a prophetic and a priestly:* (a) *Manward*—he preaches *God's Word* to the people, for God chose him to do so by bestowing an appropriate grace of the Holy Spirit.

[15] *Cf.* Jenkins, *op. cit.,* pp. 30-34.
[16] C. H. Dodd, *Romans,* p. 195.
[17] Calvin, *Inst.,* 4. i. 5.

He also presides at the Holy Table *in loco Christi*, facing the congregation, and repeats (but not in the Prayer of Consecration) the words, "This is my body. . . . This cup is the new covenant in my blood. . . . " (b) *Godward*—he himself stands under the Word of God, to be taught from it by the Spirit (so at public worship the Bible is carried first to the pulpit). The minister offers to God the congregation's sacrifice of thanksgiving, for he is their servant and representative. (This may be symbolized in his receiving the Bread and the Cup at Holy Communion from an elder.)

Such an office demands a double calling. There is a "secret call"[18] and a "public call"[19]. Dr. Burn-Murdoch agrees that the first is indispensable; for it answers to the truth that the Ministry is "given" to the Church. For us the second is recognition by the Church of the individual's gift. Professor Carnegie Simpson expresses it very adequately: "The Christian minister is, secondarily, an officer of the Church; but, primarily, he is a servant of Christ. Let us observe that it is not merely that Christ institutes the ministry; it is that He chooses, calls, appoints ministers. It is not an ecclesiastical arrangement but a personal vocation"[20]. The Reformed Church tests this secret vocation by looking for such qualities as manliness, sympathy, genuine piety and humble devotion. "He must be one of ourselves and able thus to understand and sympathize: He must not be an official but a person with a heart for the tasks assigned: and most of all, He must be one living with God and in God, if He is to be able to bring us to God". This description of Christ the true *High-Priest* to meet our human need, is given by W. M. Macgregor as the pattern which is to be the "guide and rule" of the preacher who is also a priest[21].

One looks in vain for such a test in the Anglican position as defined by Dr. Burn-Murdoch. "Men should be carefully chosen", he writes (p. 111), but it is quite enough if a man receive episcopal laying on of hands which is sacramental[22]. The theory we are criticizing distrusts the judgment of a Church, whilst apparently believing episcopal discernment to be infallible! And it seeks to reach the same conclusion in two diverging ways. (1) Christ appointed the Apostles with authority, which they in turn transmit to successors, and so to the present day. But the Apostles were a unique set of men who were "witnesses of the Resurrection", direct personal disciples of our Lord. Therefore Apostleship strictly

[18] Calvin, *Inst.*, 4. iii. 11.
[19] *Ibid.*, iii. 10 ff.
[20] *Op. cit.*, p. 147.
[21] *The Making of a Preacher*, ch. 1, p. 31.
[22] But he has not dealt with Hort, *The Christian Ecclesia*, p. 215 f., who concludes that in view of the New Testament evidence "it can hardly be likely that any essential principle was held to be involved" in the laying on of hands. So the Reformation indifference to the ceremony is not without Scriptural warrant! Contrast Burn-Murdoch, *op. cit.*, p. 167.

speaking is "incommunicable"[23]. Christ left his Apostles no authority of the kind required by the theory. Then (2) we are told that the *Church* gives authority to those who will be "representative organs of its priesthood" and above all else to preside at the Eucharist[24]. If (1) be correct, what is the need of (2)? If (2) be primary, where is the proof that the Apostles ever received such authorization by the Church? "At the very beginning, the Church and the ministry were identical"[25]—the women, and Mary the mother of Jesus, and the brethren of Jesus? (*Acts* 1^{14}); 120 people? (*Acts* 1^{15}); 500 witnesses of the Resurrection (*1 Cor.* 15^{6}), all therefore Christians before James and Paul? There is no proof. And no consideration is given to the primary task, which was to declare the Gospel of the Christ who had been crucified and was risen as Saviour and Messiah. At the very beginning the Christians "troubled themselves little about the theory either of doctrine or of Church Order; 'the hammer of the world's clock was raised to strike the last hour' "[26]. Little wonder that 'Apostolic succession' can never be securely traced back to the original congregation!

Reformed doctrine, then, to which notable Anglican scholars adhere, denies that the Apostles had a transmissible authority. Ministers are not made by Apostles or by the Church. On the other hand, ministry is tested by a public call from a congregation which is the Church in one place[27]. Ordination means placing a man "in due *ordo* in the visible church" (Carnegie Simpson, *op. cit.*, p. 149 and see the whole section 149-154). In all this the Church is governed by the Spirit of God *with* the Word of God, for its authority is "annexed to the Word, and inseparable from it"[28]. That is why we insist that appointment by the Church, which is necessary in ordination as an act of the Church, is secondary.

Again: the Reformed Church claims to be the true, continuing Church and its Ministry therefore a genuine Order. Lowther Clarke's description of it as a sixteenth century antiquarian reconstruction of the Apostolic Age without the Apostles is nonsense. For (1) the Church is continuous, (2) the Ministry is given by the living God, attested by the graces of the Holy Spirit of God, and known by the fruit of Christian life and work in hearing the Word and receiving the Sacraments. Moreover, the *Apostolical* and pastoral office is

[23] Hort, *op. cit.*, p. 39; *cf.* Lightfoot, Dissertation on the Christian Ministry, in his *Philippians* (2nd Ed.), p. 194, "The succession [of bishops to apostles] at least does not consist in an identity of office"; P. T. Forsyth, *Lectures on the Church and the Sacraments*, p. 128 f.; W. M. Macgregor, *Christian Freedom*, pp. 45-47.

[24] *Cf.* Hamilton, *The People of God*, II, p. 205.

[25] Burn-Murdoch, *op. cit.*, p. 163.

[26] Streeter, *The Primitive Church*, p. 69.

[27] *Cf*, Tertullian, *de Exh. cast.* vii, "For where three are gathered together, there is a church, even though they be 'laymen' "; Lindsay, *Church and Ministry*, p. 17. Calvinism would require true preaching of the Word, right administration of the sacraments, and godly discipline. But three confessing Christians would have in them the grace and power of the Holy Spirit, and so would be a church.

[28] Calvin, *Inst.*, 4. viii. 13.

essential, says Calvin[29]. Not bishops in the modern, hierarchical and diocesan sense, but bishops = ministers = pastors and teachers, in the New Testament sense, rightly *preserve and continue the testimony of the Apostles*. "The testimony does not draw its authority from the fact that it is the Apostles who bear it, but the Apostles have authority only in so far as they forget themselves in being faithful witnesses to Jesus Christ"[30]. This may be called a doctrinal or notional succession, but it is none the worse for that, though it is not *our* description! The Bishop holds the Apostolic doctrine, said Irenæus, and we know how important it was to protect this against heresy.

Attention should perhaps be drawn to the fact that Calvin recognized that "the ancient Church divided all the ministers it had into three orders"[31]; so he desired these to remain in the Reformed Church thus—(1) Pastors and Teachers; also called *Presbyters* and *Bishops* since these words apply to the same people in the *N.T.*, a fact admitted on all sides[32]. And this order is Apostolic: "the province of pastors is the same as that of the apostles, except that they preside over particular Churches respectively committed to each of them"[33]. Calvin acknowledges that of old the Bishop acted like a consul in a senate of Presbyters, *primus inter pares*, like a Scots Moderator[34]. Presbyterianism has never felt it necessary to question the validity of Episcopalian orders. It has its own Bishops (the ministers), the corporate Bishopric of the Presbytery, and might easily admit the addition of a *primus inter pares, e.g.*, a permanent Moderator of Presbytery.

(2) Governors[35]. These also belong to the order of *Presbyters* and are the *Elders* of the Kirk Sessions in the Scots Church. They unite with the ministers in exercising discipline. We may add that these Elders seem to have their prototype in the Jewish Synagogue.

(3) Deacons, who have the care of the poor[36]. Sometimes the Deacons were counted as part of the Kirk Session[37]. But the Free Church of Scotland revived the order and ordained its members. This practice is still permissible in the united Church of Scotland, and women may be ordained to the office[38].

Bishop, Elder, and Deacon is the ministerial Order we put over against Bishop, Priest, and Deacon. We repudiate the sacerdotal ministry of a Cyprian and equally we are not satisfied to have the

29 *Inst.*, 4. iii. 2.
30 Jenkins, *op. cit.*, p. 24.
31 *Inst.*, 4. iv. 1.
32 *Inst.*, 4. iii. 8.
33 *Inst.*, 4. iii. 5.
34 *Inst.*, 4. iv. 2, *cf. 1 Tim.* 5[17], and the view of Streeter, *op. cit.*, p. 110.
35 *Cf. Rom.* 12[8], "he that ruleth"; *1 Cor.* 12[28], *"governments"; Inst.*, 4. iii. 8.
36 *Inst.*, 4. iii. 9.
37 See *St. Andrews Kirk Session Register*, I, p. xxiv.
38 *Act of Assembly*, 1935, viii. Contrast Burn-Murdoch, *op. cit.*, p. 89.

Reformed Order described as an "Order of Preachers"[39]. The minister = bishop is ordained to a ministry of the Word *and Sacrament,* and always to a ministry in the true and therefore catholic Church[40].

VI

In the compass of this essay it is impossible to go into fuller detail. It will be enough to affirm the Reformed doctrine that there is a true continuity of the Church, by the grace of God; and this is not to be confused with a lineal descent of bishops (using the word in its usual modern meaning): *cf.* Antiquitie, Title usurpit, lineal Descence repudiated in the Scots Confession 1560, Art. xviii. The Reformed Ministry claims to be duly called of God, his gracious provision for the preservation of the Apostolic witness to the Gospel; and it receives authority from the true Church (or a part of it) to preach and to celebrate the Sacraments. "When we hear our Anglican friends claiming for their ministry a succession through bishops, we can make out quite as good a succession through presbyters; and it is useful that, at times, this be done"[41]!

But a new start can never be ruled out[42]. Jesus claimed to be a successor of the prophets—and their fulfilment. Paul stood in the line of Abraham, Moses, Elijah, and the Remnant. This cannot be shown to depend on an endless human link without break. Ordination by predecessors is no diploma that guarantees the rightful succession. "So, if to make his title good, a man requires to trace it back from one human authority of a regular sort to another, then my title is worthless", Paul would assert[43]. Luther and Calvin in the 16th century, Wishart at St. Andrews in 1546, and Knox, all claimed prophetic continuity with Paul and the Apostolic Church. They and we deny that Episcopacy belongs to the *esse* of the Church. We believe that our own Order more truly reflects the ancient, which was gradually evolved (as Streeter has shown), and comes to us from a time "before the Church had lost the sense of direct control by the Spirit"[44]. But the Order, no more than the Episcopal, can claim unbroken continuity from the day of Pentecost. We accept the early days as a time of change; and succession, for which Dr. Burn-Murdoch argues, as going "into the region of the historically insecure"[45]. Everything else is subordinate to the Gospel demand to serve the Holy Trinity in faith, hope, and love, and proclaim this message of salvation to the ends of the earth.

[39] Dr. Ainslie, quoted by Burn-Murdoch, *op. cit.*, p. 165.

[40] Calvin, *Inst.*, 4. iii. 6; and see the Preamble to Ordination authorized by the Scots Assembly 1929, i.: "the Church of Scotland, *as part of the Holy Catholic or Universal Church . . .* ".

[41] Carnegie Simpson, *op. cit.*, p. 159.

[42] *Cf.* W. Temple, *Readings in St. John's Gospel,* 1945, p. 49.

[43] W. M. Macgregor, *Christian Freedom,* p. 46.

[44] Burn-Murdoch, *op. cit.*, p. 146.

[45] Carnegie Simpson, *op. cit.*, p. 156.

THE RETURN TO JAPAN

In the autumn of 1945 a deputation of American Christian leaders visited Japan. Their purpose was "to re-establish face-to-face contact with fellow Christians in Japan, to strengthen the living bonds of spiritual unity in Christ, and to take counsel regarding the common tasks of the ecumenical Church". The deputation consisted of Dr. Douglas Horton (Chairman of the American Committee for the World Council of Churches), Bishop James C. Baker (Chairman of the International Missionary Council), Dr. Walter W. Van Kirk (Executive Secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America), and Dr. Luman J. Shafer (Chairman of the Japan Committee of the Foreign Missions Conference of North America). The deputation did not go as members of their several denominations nor even as Americans. They went as representatives of the ecumenical Church. A comprehensive report of their visit has now been issued and, as we believe it will not be published in this country, we are printing extracts from it. Our version is, unfortunately, much abridged and whole sections have been entirely omitted. We feel, however, that we shall serve our readers better by giving as much as space will allow in the authors' own words than by attempting to summarize the whole report.

I. *First Contacts and Impressions*

The first impression of the cities of Japan which a visitor of today receives as he comes from Atsugi Airport through Yokohama to Tokyo is one of devastation—vast incalculable devastation.

One passes mile after mile of city blocks completely leveled. There are many vantage points at which one can stand in those cities and looking in any direction see nothing but twisted pipes, chimneys still standing here and there, and broken tiles and rubble covering a terrain as level as the surface of the sea.

Air raids burned or destroyed nearly two and a half million buildings in Japan, including two million structures classified as residences. Bombs completely wiped out three hundred and thirty thousand military, governmental, industrial, and commercial buildings. In addition, ten thousand were partially burned or wrecked and a hundred thousand more dwellings partly destroyed.

We were told that one hundred and sixteen cities had been destroyed; but none of them fared worse than Tokyo itself. There, on the night of March 9, 1945, one hundred thousand people are said to have been roasted to death or, if they took refuge in shallow pools, boiled to death or, if they leaped into the canal, as they did by the tens of thousands, crushed or drowned. It was because these incendiary bombings at the heart of the Empire were so dreadful that the atomic bombings of two provincial cities do not seem so epoch-making to the Japanese as they do to us.

We were soon to discover that there is spiritual as well as physical devastation in Japan. A Japanese who is an old friend of one of us

wrote, "Everything in Japan is crushed, smashed, or diminished, spiritually and materially. She has surrendered completely. She has no sovereignty at present, has no diplomacy, no army, no navy or steamers, no honor, no pride, no confidence, no houses, no clothes, no food to live on. I do not want to exaggerate the desperate condition of Japan too much and give you a misunderstanding—but I cannot give you false information".

It was against the background of this apparent collapse of Japanese civilization that our Christian friends with their limitless faith and courage seemed to take on heroic proportions.

Our first experience with the Japanese Christians brought us emotions which will remain fresh in our memories as long as we live. We did not know how we should be received by them for, regardless of the issues out of which the war had emerged, we were citizens of a conquering country whose military had wrought unprecedented damage and havoc upon the cities of Japan. It was on our first morning, even before our arrival in Tokyo had been announced, that we went to the Y.M.C.A. building and there met Mr. Saito and some of the officers of the Church of Christ of Japan who had come in from their headquarters across the street. We shook hands briefly and said very little. Feeling ran too deep for words, but in that moment we knew that our fellowship in Christ remained unbroken, and that the cleavage in our relations occasioned by the war could be repaired and would be.

We began our regular conferences with a Communion service in the Reinansaka Church. This was administered by Bishop Baker and Mr. Kosaki. Immediately following that service we met with about thirty Christian leaders who had been invited to counsel with us. It was there through Dr. Van Kirk that we presented to them a brief sketch of what the churches of the United States had been doing in the course of the war. As they had heard nothing authentic about us since December, 1941, they listened with breathless eagerness.

II. *The Attitude of the Japanese toward their late Enemies*

On our first evening in Japan we met in the hotel lobby an old friend who represented one of the great American news syndicates. He said to us, "You will encounter a situation here which you simply will not be able to believe—yet it is actual. I cannot write to my papers about it because American readers in general are not prepared to take it in". These words proved to be true; we expected to find no end of resentment toward us among the Japanese people, but instead we discovered that popular anger was now directed against the Japanese military themselves.

During the war Japanese Christians shared with their fellow citizens the feeling that theirs was a righteous war and that they

should devote all their energy to winning it. They were loyal patriots as we in the United States and Canada were loyal patriots—except that their presuppositions were different from ours. For years they had felt that the friendship of the Western powers for them had been waning. American goodwill, for instance, had been at its height in 1905 after the Russo-Japanese War, but since then had certainly deteriorated.

1. The exclusion laws of the United States made the Japanese feel that we regarded them as enemies.

2. They felt that as Anglo-Saxons we could hardly understand their interest in China. Japanese Christians did not at first approve the use of force in Manchuria but they presently succumbed to the argument put forward by the military that it was necessary for the well-being of Japan that Manchuria should not become a foothold for the Western powers.

3. Our export of munitions to China and the high tariff wall we erected against Japanese imports to us contributed to the general sentiment that we were preparing for war against them.

4. The Japanese people were not allowed to read the Hull note of November 26, 1941, but they were told that it was an ultimatum such as no free people could receive without retaliation. The incident of Pearl Harbor was, therefore, regarded by the people generally as the first action of a war already declared by the United States.

5. During the war the propaganda of the military had its heyday.

(a) It was believed by a great many people that Japanese soldiers captured by Americans were decapitated and their skulls sent home as living-room ornaments. Christians who knew America and Great Britain did not share this belief, but knowing of the G.I. gift to the President of the United States (and not knowing either that he had repudiated it or that it was in direct contravention of our army law) they began to wonder if America were not getting morally out of hand.

(b) It was the air-raids, however, which called American morality into most serious question and laid the heaviest strain upon the friendship of Japanese Christians for things American. Allied military authorities stressed the fact that the large number of dwellings which fell victim to bombings was due to their proximity to war plants and to the fact that in every city home workshops for parent factories were scattered all through the residence sections. The Japanese, however, were inclined to fix their attention upon the hospitals and other non-military installations which were razed by the raids. In Nagasaki, for instance, all but four doctors on the

medical university faculty and the student members of the third and fourth year classes, were wiped out by the bomb which exploded only a few hundred yards from the university and its hospital. Every patient, every nurse, and every doctor inside the hospital was killed, as well as every first and second year medical student.

It is, after all, quite natural that the people of Japan, including the Christians, should have felt resentment in these circumstances against the allied powers, especially the United States, whose insignia could be seen on the wings of the raiding planes. It is the more remarkable, therefore, that we should have encountered so great a change in sentiment five short weeks after the first echelons of American troops had entered Japan. This change in sentiment was peculiarly marked among the Christians but was quite obviously shared by all. The reasons for it are evident.

1. The Japanese now know that their own military deceived them: Until the very day before the Emperor's announcement of peace, they believed they were winning the war.

2. Then the details of the atrocities committed by their own soldiers began to come in. These crimes perpetrated for the most part by men from the villages of the Japanese hinterland were read about with horror by the citizens of the greater cities where Christianity and the civilizing influences of modern life had been most felt.

3. The G.I.'s of the army of occupation have won many of the Japanese people. The people had expected the worst excesses of an invading army burning with revenge, but instead they presently found themselves in the hands of men who went about the streets of their cities unarmed, who were kind to their children, and who conducted themselves for the most part with a decent respect for the feelings of others. The situation is so much better than the people had dared to expect that hatred has been largely dissipated.

We cannot say enough of the work of the chaplains in their service to the Japanese people in general, and to the churches of Japan in particular.

4. Above all, in this connection must be mentioned the wise administration of General MacArthur and his aides. He knows the Orient as his father knew it before him—and the result is as sound a piece of social engineering as can be found anywhere in the world today.

General MacArthur's purpose has not been to seek revenge nor to crush by force. He wishes to restore the Japanese nation to normal life and to have it take its place, as soon as possible, in the family of nations. . . . The purpose of General MacArthur and his aides is not to force American methods upon the Japanese, but to

impart to them fundamental ideas of democracy and then help them to work out their own implementation of these ideas.

5. Importance must be attached to the sheer fact of the Emperor's will. The Japanese have tended to forget their resentment toward America simply because the Emperor has asked them to do so.

6. Add to all these facts the consideration that the people had grown thoroughly tired of the war and that hatred cannot be sustained for an indefinite period in any case, and you have at least a partial catalogue of the reasons why the psychology of Japan today differs completely from that of six months ago.

We are not so sanguine as to believe that this halcyon period can be continued indefinitely. (a) A possible change in the allied command might bring unhappy consequences in its train. (b) A serious food shortage issuing in internal disorder would undoubtedly introduce tension into the situation. (c) Though the military caste is completely discredited, it is known that they are watching the situation closely. Those who survive the trials may attempt to work their way into control again—though the people at present are determined that they shall not. (d) Unless genuine political leadership of a democratic type can be developed in the near future, the situation will go by default. The men now in power are in general too old to be thought of as the leaders of the future.

Nevertheless, there is at the present moment no shadow of doubt about the popularity of America and all things American. This accounts for the welcome which we were accorded everywhere.

In the course of our visit with the Japanese, we were made glad by an act of their own Emperor: he invited us to an audience with him. This was his means of showing his concern for his own Christian subjects.

Conversations with many people in Japan in the cities and in the country—Christians and non-Christians—convinced us that the democratization of Japan would be immeasurably retarded if the emperorship was abolished. In such an event chaos would undoubtedly develop for the people regard him with affection as the "father" of their state without whom orderly life would be difficult if not impossible to achieve—and disorder is no precursor of democracy.

The present Emperor is a man whose person enhances his position. It is known everywhere that he is a man of diligence and decent habits—which is more than can be said of many of the late leaders of the military party. His morals are exemplary. He is believed to be an exponent of the highest ideals—including the ideal of peace. It is generally believed that he did not want war and it is now known that he was a prisoner of the military police during its prosecution.

IV. *The Christian Community*

The restrictions upon church life in Japan during the war were so great that it is to be wondered that Christianity was able to survive in any strength at all.

It is extremely difficult for an American accustomed to life in a free, democratic society adequately to understand or evaluate the iron hand of propaganda and oppression that bore upon the Christian community in Japan during the war years. Opposition to Christianity was mounting in the years preceding 1941 and this grew in intensity after the war began, not only among the people, but also on the part of the several departments of government. Christians were held up as spies or quislings. Movies designed to spur the people in their war effort often located spy activities either in the homes of missionaries or in Christian churches.

Christians were thought by many to be for peace at any price. The military had taught the people that Japan was destined to rule the world—and this little sect that held that humanity rather than Japan should be the governing force on earth seemed to the militarists to constitute an obstacle to the working out of their plans.

Throughout the country church assemblies were reduced to the one service on Sunday morning. In Nagoya, regulations against public meetings were applied to services of worship in the churches —which were thus confined to home meetings. By order of the government, church worship began with the ceremony of bowing in the direction of the imperial palace. Attendance upon church service was at a minimum. Congregations large and small were reduced to about one-tenth of their former size.

There were undoubtedly some defections from the church, although we found no cases of this among the ministry. There was one church where two elders resigned and left the church because of their feeling that Christianity was not in harmony with loyalty to the emperor and state. But the decrease in church attendance was not due entirely to opposition to Christianity for these reasons:

1. Sunday could not be kept, for all holidays had been abolished.

2. All young men had been drafted and all able-bodied men, young or old, not in the army, had been put to work in the fields or factories.

3. Ministers and theological students were not exempted from military service and many were drafted into the army, or into factories or offices. This further affected the work of the Church.

The theological seminary in Tokyo practically carried on its work in the factories. The enrollment was reduced from 180 to six at the lowest point and forty or fifty at the end of the war. Professors, most of whom worked in the factories, lived with the students in factory dormitories, thus helping keep up morale.

4. Ministers and Christian workers were harassed by the police. Many were questioned by the "Thought Police". A number were thrown into prison, and four died there.

By and large, however, the Christians who were actually imprisoned were remarkably few in number.

5. Evangelism, which had usually been carried on in the evening, came to a practical standstill, for transportation in the blacked-out cities was impossible.

6. Women could not come to church in any numbers because they had to stand in line for so many hours to secure the daily staples for their family.

7. In the last months of the war, when the air raids were likely to burst upon any city at any time, school children and their families were removed to the country.

8. The law forbade the use of many things which the church needed in its institutional life. Paper was the most serious loss. No monthly or weekly reports were permitted.

9. Besides this there were toward the end of the war few churches left to worship in. In Tokyo 154 churches were destroyed, leaving only 9 churches intact and of these only 5 wholly undamaged. Of the 111 churches in Osaka, 57 were destroyed. In the great cities of the western district of Japan, 80 percent of the strength is gone.

10. Finally, the books of the Christians are burned. The Bibles, and the hymnals of the people have been largely destroyed.

There were differences of opinion among Christians with respect to the war, but, by and large, ministers and laymen alike supported it—or at least did not oppose it. They had no facts upon which to base a critical judgment. As one layman expressed it, they were compelled to think as the military wanted them to think. This is understandable when we recall the iron ring of censorship thrown around Japan, the highly organized and all-pervading propaganda developed by the military, and the contagion of mass psychology which cast its spell upon the whole people. Some ministers, in their effort to prove that they were not quislings undoubtedly became even more nationalistic than their congregations. There were prayers for victory and denunciations of the enemy.

But there were also many who refused to offer prayers for victory. They prayed that Japan might be worthy of victory. They prayed for the triumph of righteousness in Japan and in the world. One Christian woman said, "We prayed so differently during the war that very often it was hard to say 'Amen' to each other's prayers".

There were also those who cherished deep misgivings about Japan's part in the war, misgivings which were shared by others of

the more liberal among the people. These misgivings became graver after the fall of Saipan. The Christian schools were under heavy pressure from the military government and from people in their community—parents, students, and the more nationalistic members of the faculty, some of whom were not Christian.

Despite all the pressure from government and people the great majority of the Christian educational institutions maintained religious services throughout the war years. "I would not permit myself to be coerced", said Miss Michi Kawai in referring to her school. President Hatanaka told the authorities that if he were compelled to change the charter he would close the school. After that the authorities left him alone.

V. *The United Church*

The crowning achievement of the Christians in Japan during the war was undoubtedly the establishment of the United Church of Christ. It was an immense task, this uniting of thirty-four denominations. We found this organization intact, with the church headquarters functioning actively. At the beginning of the war the Kyodan (as the United Church is called) had been organized into "branches representing the different historical groupings comprising the union, but these had been given up and the Church had been formed into a strongly integrated whole.

VI. *The Situation Today*

Before the war there were in Japan, according to the best available reports and estimates, 209,000 Protestant communicants and 100,000 Roman Catholics. It will be understood that throughout this report we have discussed only the situation in the Protestant community. Out of 2,000 churches, 455 have been burned.

Few temporary structures have yet been built and inflation and the higher cost of materials make the rebuilding of homes, churches, or schools extremely difficult.

The ministers are tired and underweight. Many of the men in middle life have been projected into old age by the strain of the war years and those in early middle life are old.

But we found them full of spiritual vigor and courage. As one of the leaders expressed it, "The light of hope is dawning on us for the building of a new Japan. There is nothing to be lamented; we entertain no spirit of hatred—only joy and a determination to stand up and go forward". They see a great need and an unprecedented opportunity for the preaching of the Gospel. Plans were being made for aggressive evangelism. While we were there, for example, Dr. Kagawa went to Nagoya to speak at a mass meeting attended by 1600 people.

We found a general recognition even on the part of the present leadership, that the existing form of the organization of the Church

of Christ would have to be changed. It was clearly superimposed upon the church by legal enactment. It embodied the leadership principle common to all fascist organizations and consequently was not in accord with the essential genius of the Protestant Church.

In addition we found dissatisfaction directed against the general idea of the United Church and against the present officers of it. . . . We found strong sentiment in the church for the calling of an elective assembly to consider the whole question.

It may be unwise for us to express a judgment in a situation as fluid as that in the church in Japan today, but at the risk of being found to be wrong in the actual event we feel that we should give some estimate of what is likely to happen.

We feel fairly certain of two things. The first is, that the Christian community in Japan will not return to the denominational chaos of the prewar years. We are convinced that while the form of the church organization was superimposed and government pressure gave the added impetus required to bring about a union of so comprehensive a character, the drive toward union within the church was a factor of vital importance. This original union movement provides an important cohesive force today and the experience of working together during the war has, on the whole, strengthened belief in union.

Our second conclusion is that the present mode of organization of the Church of Christ will not continue. As we have already indicated, the officers of the church themselves recognize that the present form was prescribed by the government and must be altered.

VII. *The New Opportunity in Japan*

It is our conviction that the situation in Japan presents an unparalleled opportunity for aggressive evangelism. The people are "shocked and hurt and humbled and miserable" as Mrs. Uemura said. They are open to the ministries of the Gospel. They are confused and spiritually impoverished. Mr. Tomita said in his farewell address to us, "Japan has lost its basis of moral conduct. Even loyalty to the Emperor is being questioned. The Japanese spirit is in great trouble and confusion—Japan must rise up out of this despair with Christ". In all our conferences, Christian leaders felt the burden of this responsibility for evangelism.

Moreover, the general movement toward democracy gives Christianity a new opportunity. Thoughtful people realize that freedom without inner discipline resulting from respect for eternal moral principles may not be an unmixed blessing. They know also that in principle Christianity is best suited to develop those guiding principles which can give stability to a free democratic society.

The repressive religious bodies law has been abrogated and under the new regulations to be drawn up (in which the deputation

had a minor hand), it is likely that churches will be as free as they are in the United States. Shinto will take its place as one of the religions of the country without state support, and students in public schools will no longer be required as a part of their school duty to participate in ceremonials at Shinto shrines.

If the present trend in Japan continues, Christianity should be in a position somewhat comparable to that which it occupied in the early days of the Emperor Meiji. That is to say, Christianity will be free to proclaim its message and carry on its work without interference from the state and with an opportunity equal to that of any other faith.

In all our conferences, this unique opportunity for developing a Christian program was eagerly discussed. It was agreed that Christian education had a most important contribution to make.

In this new day there is very great eagerness among all Christian groups for renewed association with the outside world. We found this among the young people, as well as among the official leaders of the Church.

In view of the nature of our mission in Japan, we have no responsibility for recommending a long-range policy for missionary work there. Some points would seem, however, to be clear:

The reports given above show that a majority of Christian leaders believe that there will be opportunity for large missionary service in the new situation that is developing in Japan. It is clear that so far as the schools are concerned, a number of missionary teachers will be desired as soon as the schools are in full operation and living conditions permit. It is our opinion that this generally favorable attitude toward missionary work will tend to grow stronger as the months pass and a new pattern of missionary relationships develops.

At the time of our visit, church leaders had had little time to consider the matter, and it was impossible for them to take any definite action. We sensed a fear lest the relatively strong American churches with their highly organized agencies for missionary work would again develop strong denominational programs in Japan and in consequence make it difficult to maintain the precarious unity which has so far been developed. They also feared lest they be thrust again into a colonial status and lose their right of free and independent action. They were hesitant about facing the problem of absorbing a large number of missionaries at this time when they themselves were compelled to go through a process of reorganization.

The whole matter was curtly summed up by a newspaper man, whom we met in Tokyo: "If you people (by which he meant us Christians) don't get in here soon, it will be the greatest crime in history".

STATE COMPULSION FROM A CHRISTIAN STANDPOINT

WITH SPECIAL REFERENCE TO CONSCRIPTION

By Leyton Richards

Christianity claims the whole of life as its province; and from a Christian standpoint therefore, the compulsions exercised by the State—like all else in our human economy—are subject to Christian judgments and should be subordinate to Christian obligations. This claim derives from the conviction that the will and way of God were perfectly embodied in Jesus Christ; and consequently—in a God-governed world—to submit to that will and way is the path of blessedness, while to ignore the Christian way is to invite ultimate disaster. The principle was stated pictorially by Jesus Himself in the story of the two houses, one built upon rock and the other upon sand; and—in the light of that story—it is true to say that no human institution (be it family or church or state or association for any purpose) can flourish and endure unless—as the story puts it—it "heareth the sayings of Jesus and doeth them". In the very interests of the State itself therefore, its compulsions must be scrutinized from a Christian standpoint and accepted or rejected accordingly.

This is not the place to attempt a Christian philosophy of the State, but—except by doctrinaire anarchists—it is generally agreed that in any ordered community there must be some recognized authority with power to regulate the relationships of individuals and groups and to check the unsocial behaviour of wrong-doers; and—by implicit and common consent—the State is that authority. It is because some such authority is a human necessity in any ordered system of society that the Apostle Paul could declare that "the powers-that-be are ordained of God" and that "magistrates (the agents of the State) are God's officers, bent upon the maintenance of order" (Moffatt's rendering); for in the Christian view, what is humanly necessary in a literal sense is divinely ordered. Man has been described as a "gregarious animal", and that native and God-designed fact lies at the basis of all human association, whether in the nation, the church, cultural or commercial organizations, or elsewhere. But without the power to enforce order, a condition of chaos ensues where—as in the situation depicted in the book of Judges—"every man does as he pleases" (Moffatt) and a coherent society is impossible.

The right of State compulsion therefore is not questioned as a general principle. But, from a Christian standpoint, the right is not unlimited; the State may properly demand from its citizens "the

things that are Cæsar's'', but only if in so doing it pays due regard to ''the things that are God's''. Indeed, the whole problem of State compulsion turns upon a right delimitation of the two spheres. Or —to put the case in other terms—any given act of compulsion is legitimate from a Christian standpoint only as it leaves the citizen free to obey what he feels to be the will of God in the particular circumstances of his own life. Man, after all, is not primarily a unit in a political organization; he is a living soul destined for citizenship in the Kingdom of Heaven; and the test therefore of a morally valid statecraft is the measure of liberty which it allows to the citizen of an earthly society in his endeavour to be true to the demands of the heavenly kingdom. In obeying the one he should never be compelled to disobey the other.

The point may suitably be illustrated by reference to Conscription; for the issue has already arisen in the United States, and it will shortly emerge in Great Britain, as to whether we are to accept compulsory service under the State as a normal feature of our national life. In both countries compulsion for military purposes has been adopted from time to time in face of grave national emergency; but what is in question now is the right of the State to impose Conscription as a permanent peace-time policy. What then can be said of such a policy from a Christian standpoint?

The reference to ''peace-time'' is deliberate. In time of war or when war is imminent, Christian considerations are subordinate to what is deemed to be political and military necessity; and this necessity is pleaded as the warrant for a multitude of compulsions, of which Conscription is only one. War indeed always implies a repudiation of Christian values. The Lambeth Conference of Bishops in 1930 expressed the now generally accepted view that ''war is inconsistent with the life and teaching of our Lord Jesus Christ'', and the justification therefore for Christian participation in war is found in the plea that—in any given circumstances—it is ''the lesser of two evils''. It is admitted that war is ''inconsistent'' with Christianity, but it is urged that it is no less inconsistent to allow aggressive evil to triumph unresisted. Whether we accept that apologetic or not, it remains true that a State at war treats Christian values as secondary. It is idle, therefore, in a war-time context to ask for a Christian judgment upon Conscription, whether it takes the form of impressment into the army or into the factory. The larger issue includes the lesser; and hence when Christian people feel that war is justified as a ''regrettable necessity'', they—and still more the sub-Christian State—cannot be expected to assess the legitimacy of Conscription or any other military measure from a Christian standpoint. As a matter of expediency, the State will be well advised to provide some form of exemption for those who cannot conscientiously serve; for, if this be refused, the sincere objector

will suffer rather than acquiesce, and the State will not in any case enlist his service for military purposes. Apart from this concession, however, a State which had already felt it right to go to war would stultify itself if it heeded Christian objections to Conscription as one of the instruments of war.

Therefore in considering the legitimacy of Conscription from a Christian standpoint, we are considering it in the context of peace and not of war, for in such circumstances no overriding emergency can discount a Christian approach to the problem of State compulsion, nor can it be pleaded that an immediate danger justifies the State in a coercive policy which may run counter to Christian requirements.

To gauge the problem aright we need to recognize that every form of Conscription assumes the service of the State to be the prime duty of the citizen; so much so, indeed, that failure to obey the behest of the State in this respect is not only visited with penalties but is deemed to be grossly wanting in patriotism. But it is precisely this prescription of duty under compulsion which makes Conscription—whether for military or for industrial purposes—an improper exercise of the State's coercive powers; and the core of the impropriety lies in the fact that Conscription confuses duty with legal enactment. In religious terms, however, duty derives not from legal requirements but from a man's relationship to God; it is what a man feels God wills him to do and not necessarily what the State demands. He may not put it in these terms and may simply feel that there are certain things which he ought to do and some which he ought not; but in any case duty is something personal to the man himself and can never be prescribed (though it may be suggested) by one man for another. Still less can it be prescribed *en bloc* by the State; for personalities and opportunities differ, and consequently one man's duty is not necessarily another's. Or—to put the matter religiously—God calls men to different tasks, indicated by each one's circumstance or natural aptitude or by an indefinable inward urge, and the supreme obligation of every man is to fulfil his specific vocation to the extent of his ability. This—and not the demand of the State—is always and everywhere his prime duty.

When, therefore, the State prescribes a particular form of service as a universal duty for all its citizens, it comes into sharp and irreconcilable conflict with religious obligations, for it presumes to define and enforce as a duty a form of activity which may—and does in many cases—clash with or prevent the fulfilment of a man's true vocation under God. The citizen may wish to give himself to some service for which he is specially fitted by God-given endowments; he may feel called to some effort which will prevent war rather than to measures which prepare for war; he may feel that his time and talents can be devoted to better and—for the community as well as

for himself—more profitable tasks than those prescribed by the State. Or he may be a pacifist, in which case the demands of the State will run counter to the wider loyalties of his Christian or humanitarian faith. But no matter! Under Conscription and for the period of his compulsory service, the State disallows the pursuit of his vocation and denies the inalienable right of Christian men to follow the Light as they see it. And if it be pleaded that the denial of personal liberty is for a brief period only, the principle remains and may work untold harm, for the period coincides with youth, and Conscription therefore inevitably interrupts and may even permanently stultify the citizen's preparation for his life work.

It is because Conscription thus substitutes a man-made law for the will of God, that it falls of necessity outside the legitimate competence of the State. But Conscription is only one instance of a general rule; for the rightful limits of State compulsion are always reached when legislation cuts across the citizen's God-given liberty to decide for himself how and in what manner he can best serve both God and Man. Matters of expediency may properly be determined for us by the State; but in all the major issues of life and if Christian values are to be honoured, a right decision turns upon the acceptance of God's will (whether recognized or designated as such or not) for the individual concerned. Hence, it is of the utmost importance jealously to guard the liberties of the citizen by disallowing the claim of the State when it proposes to override the wider obligations imposed by religious conviction, by a sense of duty, or even by instinctive preference.

There is a sound Christian insight behind James Russell Lowell's lines on "Fugitive Slaves":

> The traitor to Humanity is the traitor most accursed.
> Man is more than constitutions. Better rot beneath the sod
> Than be true to Church and State, while we are doubly false to God.
> We owe allegiance to the State; but deeper, truer, more,
> To the sympathies which God has set within our spirit's core.
> Our country claims our fealty; we grant it so; but then,
> Before Man made us citizens, great Nature made us men.

All this is not to deny that every citizen is under obligation to render service to the community of which he is a part; for we are "members one of another" and "none liveth unto himself". Our civic rights are guaranteed by the State, acting in this respect as in others, for the community; and rights imply duties. It has to be admitted that vast numbers in any community are heedless of this obligation and can only be induced to fulfil it under compulsion. But if essential freedoms are to be maintained, the remedy for this indifference is persuasion and not coercion, for—from a Christian standpoint—the particular form of service which the citizen renders should be either determined or freely accepted by the citizen himself, and not imposed by legal enactment and compulsion. The

service of the State is not "the whole duty of Man", nor even his primary duty. His first and constant obligation is to do the will of God, and to fulfil this vocation he must be free from the positive constraints of the State and able by his own untrammelled choice to exercise the God-given liberty which belongs by inborn right to every inhabitant of earth. It is undoubtedly within the power of the State to require (under penalty) specific service from its citizens, but it is none the less an abuse of its power; for it thereby reverses the Apostolic dictum and insists that the citizen "ought to obey men rather than God".

If, however, considerations of personal liberty impose limits upon the coercive power of the State, a serious concern for justice requires a rigorous exercise of that power. As already stated, the relationships of individuals and groups within the community need to be regulated by some recognized authority: and in exercising this regulative function, the State acts as an impartial agent in the interests of justice. Here, therefore, its coercive power may properly be used in order to preserve personal liberties which may be endangered by the action of others. State compulsion, that is to say, is only legitimate from a Christian standpoint when it is used as an instrument of restraint upon those who deliberately or otherwise inflict injustice upon or invade the rights of a "third party". Or—to quote L. T. Hobhouse in his treatment of "The State and the Individual"—"The function of State coercion is to override individual coercion or coercion exercised by any association of individuals within the State. It is by this means that the State maintains liberty, and so ensures for all its citizens security of person and property, genuine freedom of contract, the rights of public meeting and association, as well as for itself the power to carry out common objects undefeated by the recalcitrance of individual members". In other words, the legitimate compulsions of the State are negative rather than positive, and in the interests of both liberty and justice they operate through restraint rather than through constraint.

The Christian standpoint in this matter as in all others is derived from the life and teaching of Jesus. The New Testament is not a textbook on Political Philosophy, but it enshrines the principles which alone give validity to any Political Philosophy acceptable to a Christian judgment; and this has its bearing upon the problem of State compulsion as upon all else. It is worth noting therefore that Jesus scrupulously respected the liberty of every man to decide his own line of conduct in obedience—or even in disobedience—to the will of God; He never exercised or advocated compulsion in the interests of right behaviour. Even Judas was free to betray Him. But He acted otherwise when the fate of a "third party" was at stake. He did not stand idly by when money-changers denied the opportunity of worship to Gentiles, or when scribes and pharisees

"devoured widows' houses"; nor was He merely mildly tolerant of those who "caused little-ones to stumble". In the Garden of Gethsemane (if we may read between the lines of the Gospel narrative) He stood across the path of the armed guards in order that His disciples might go free, and He actively countered Peter's assault upon the servant of the High Priest. All of which means that, to Him, justice was as vital a consideration as liberty; indeed, He was always ready to qualify the latter in the interests of the former. Or —to put it otherwise—Jesus refused to exercise compulsion for the purpose of ensuring the execution of duty, but He was quick to exercise restraint for the purpose of ensuring justice.

So then, in view of this concern for the "third party", we can affirm that from a Christian standpoint the compulsive power of the State is misapplied when it seeks to enforce specific activities upon the citizen himself, but that it is in harmony with Christian requirements when it is used to restrain the citizen from activities which interfere with the rights of others. In the one case liberty is at stake, and in the other case, justice.

The most obvious application of the principle of restraint is when the "strong arm of the law" apprehends the burglar or the highwayman and protects the peaceful citizen in the "pursuit of his lawful occasions". But the principle is no less valid in less obvious instances. The compulsory Education Acts, for instance, seem at first sight to lay a specific duty upon parents, and therefore to be in conflict with a Christian view of State compulsion. Such a view, however, cannot be maintained if we take account of certain underlying factors in the situation, the chief of which is that the child who is to be educated constitutes a "third party" over against the parent and the State, and the State, therefore, is acting in the interests of justice when it restrains the parent from standing between the child and his education. Moreover, the defaulting parent is not acting from a sense of duty (no instance can be produced of a conscientious objection to education as such), but only from negligence or self-interest; hence he is not being called to fulfil a requirement which conflicts with his religious or moral obligations, but merely to refrain from moral indolence which injures the child. Also, it is to be observed that the State does not demand that the parent himself shall educate the child or that the child must necessarily be educated in a particular way, but only that the parent shall not deprive the child of an adequate education of some kind and which, in the last resort, the State itself is prepared to provide. In other words, the compulsion which the State applies is negative rather than positive and is properly described as restraint rather than constraint. It is thus in harmony with a Christian standpoint.

Situations sometimes arise, however, when the offending person or persons are actuated by a keen sense of duty or even of vocation.

Such a situation occurred some years ago when a band of evangelical zealots felt called upon to march in procession along a main city street during a rush-hour, thus impeding innumerable "third parties" in their legitimate use of the thoroughfare. A prosecution ensued, and the zealots were restrained by legal compulsion from continuing a self-imposed duty which conflicted with the rights of the citizenry; they were still free to witness to their evangelical convictions in other ways, but in the name of justice the State compulsorily forbade a mode of expression which impinged upon the rightful liberty of others. Another instance illustrates the same point. An obscure sect which styles itself "The Peculiar People" (like Israel in the Old Testament) holds that modern medicine is an outrage upon religious faith and that a combination of prayer and ceremonial anointing is an all-sufficient remedy for all the ills to which flesh is heir. In accordance with this conviction, a child was allowed to die for lack of medical care. The parents pleaded religious obligation, but the courts adjudged them to be guilty of criminal neglect and penalized them for injury to a "third party". Again, the State exercised its compulsion by way of restraint and not by demanding positive activity; it respected liberty, but it insisted upon justice. For the members of the sect were not compelled themselves to administer any specific curative treatment, and they were free to endanger their own life and health by refusing medical attention; but they were not allowed to persist in a form of purposed negligence which jeopardized the life and the health of others.

The instances cited are typical of many others which occur from time to time, and they always involve a challenge to the right of State compulsion. It is not always easy to see how strict justice can be done to both sides in such cases; for the essence of each situation lies in the fact that both the State and those who defy its edicts are doing what they deem to be at once right and obligatory. The one side invokes justice in the interests of a "third party", and the other seeks to exercise liberty in obedience to what it believes to be the will of God. A clash of interests therefore is often inevitable. In all such situations, the State which is wisely governed will seek by persuasion and accommodation to avoid the clash and will go as far as it can in adapting State requirements to the varying consciences of its citizens. Yet, if the matter be pressed, it is difficult from a Christian standpoint to avoid the conclusion that—even though the claim to full liberty be disallowed—the prerogative of forcible restraint must be exercised for the protection and real freedom of the "third party". But, such being secured, State compulsion has reached its rightful limit and the offender must be left in all other respects in the full enjoyment of personal liberty. There is, indeed, only one limit to such liberty, and it is the limit imposed by justice.

For every child of God has a native right to freedom, provided always that the exercise of his liberty does not infringe the liberty of others.

In every ethical issue there are always "borderline cases" which make the exact application of a moral principle precarious. The instances already given belong to this category, but — that being recognized — the main considerations governing the State's use of coercive power still stand. It should be remembered in this connection that the State is only one of the many organs in and through which the life of the community is expressed, but—unlike every other association for whatever purpose— the State is all-inclusive and no member of the national community is outside its orbit. The dissenting member of any other organization always has the option of resignation, but no citizen can resign from the State, however much he may disagree with its requirements. Moreover, the State is the only association which is endowed by the community with coercive power over its members. It is these two characteristics of the State—its universality within the national boundaries and its power to compel—which make it necessary to define as exactly as we can the moral limits of State authority.

From a Christian standpoint, those limits are to be found in the distinction between constraint and restraint; or—to put the same thing in other terms—the function of the State is to safeguard the God-given liberty of the citizen and, at the same time, to uphold justice as between citizen and citizen. The State, therefore, has no prescriptive right to ride rough-shod over the obligations which the citizen owes to the other social groupings (such as the family, the church, the trade-union, and above all that spiritual-social entity which we call the Kingdom of God) of which he is a member. Within each such grouping, the citizen has an indefeasible right under God to construe duty in terms of his own capacity and calling, and for the State to prescribe and enforce duty in other terms is to overstep the boundaries of its legitimate power. It follows that the positive constraint of the citizen, whether for military or other service, is beyond the moral competence of the State. The State is made for Man and not Man for the State. The service of the community is obligatory upon every member of the community, by virtue—if for no other reason—of the benefits which each receives from communal life, but such service has no moral value unless it is voluntary, and it should therefore never be imposed under stress of State compulsion. The only legitimate sphere of such compulsion is the exercise of restraint upon those who would deny justice, and therefore liberty, to a "third party".

Only in a society so governed can all men be free to pursue their vocation and to fulfil their duty in obedience to what they conceive to be the will of God.

DE ADAEQUATIONE VOCIS ET REI

By Nathaniel Micklem

Ah, ye ecclesiastics, who have 'faith'
And truth and revelation and are wise
With knowledge supramundane! Not as wraith
Rare-glimpsed and fugitive, not as surmise
Scarce to be whispered—such its wonderment—
And not as message sent
In speech unutterable is to you the rede
Of heavenly wisdom; nay, 'tis firmly pent
Within your nice articulated creed;
Ye are of mysteries the stewards due
(No mysteries to you!),
Who can eternal Being close define,
And the grim cry of 'heresy!' upraise,
If saint or scholar question but a phrase
Or add some fresh, by you unwritten, line.
Enjoy your sweet complacency! For me
Such lore is sophistry,
Who judge each human formula inept
To the last secret which Eternity hath kept.

Ye too begone, bright protestants of Mind,
So diamond-sharp and so delusive-clear,
Boasting in Reason your delight to find,
Who is no more the princely charioteer
Curbing the valorous and passionate steeds
To serve the soul's true needs,
Nor yet essential Deity from whence
The Universe in ordered rank proceeds,
But logic-mongering and dull pretence
Of syllogistic argument as sole
Arbiter of the Whole,
As should your crabbèd speculations cage
The inexpressive glimpse to poets given,
Faint intimation of an infinite heaven
The eye to lighten and the heart to engage.
No far horizons yours. The undazzled eye
Sweeps unashamed the sky.
All that ye see ye know. Ah, but for me
Wisdom still lurks behind, all wrapt in mystery.

Yet shall not austere logic nor precise
Jointure of words lack praises in my song.
Beauty is form determinate. The price
Inexorable of Wisdom is a strong
Travail of mind. Be worthiest symbols found,
And strictest phrases sound,
In dialectic. Yet the dim-discerned
And breathless apprehension is not bound
Within an article, nor may be turned

To human uses. 'Tis a converse high,
A secret colloquy,
Betwixt an 'I' and 'Thou', the ephemeral
And the Infinite. Whoso shall kneel before
The form of Truth and Beauty to adore,
In stumbling words and analogical
Reveals and hides his vision. There must be
A deep affinity
Of seer with scholar, else he strives in vain
His rapture to convey or share his heavenly gain.

But, if there be a living God and free
From out Transcendence absolute to emerge
To be participant in history,
Its course to alter or its stream to purge,
He the Immutable, not to be brought
Within the bounds of thought,
If the Eternal with the temporal
In such affiance be that deeds are wrought
By synergy divine, if—beyond all
Wonder of wonders—in similitude
Of man, in flesh and blood,
He came the heavenly image to renew
In men and draw the long apostate race
Heavenwards in marvelling love, such acts of grace
Must be declared as holy myth come true,
Or be the theme of pæan inexact
Beyond the usage wracked
Of speech familiar, scientific trim.
How else shall stammering tongue make due response to Him?

Miss Vere Temple's *Butterflies and Moths in Britain* (Batsford, 12s. 6d.) is "Entomology without Tears". The book is at once a scientific commentary upon British Lepidoptera and a series of charming essays on Natural History, which would provide relaxation after sermon-preparation and yet give food for thought! The authoress, by letterpress and drawings (both equally fascinating), opens many an unsuspected secret about strange life-histories in the insect world; and I unreservedly recommend the book, alike to those who know nothing of the subject and to those who want to know more. LEYTON RICHARDS.

THE RIGHTS AND WRONGS OF STRIKES

By Claud M. Coltman, M.A., B.Litt.

To discuss the rights and wrongs of strikes may be regarded as a serious study in social ethics or as a pretty problem of casuistry. Certainly it is an urgent practical problem for many ministers, if they are to give sound counsel to their people. To apply general principles to particular circumstances is not easy. Is it ever right to join in a strike? Should moral and spiritual support be given to church-members who go on strike? Or should they be rebuked for an act of social violence? The present writer, when minister of a church in a railway town, found that most of his deacons went on strike during a railway dispute. Was that a failure of their Christian witness?

We must begin with a bald definition. A strike is fundamentally and essentially a refusal to co-operate in a collective action or process in which one's co-operation is necessary. Thus the refusal of four-fifths of the population to attend church on Sunday is not regarded as a general strike because the worship can go on without them. But if the choir-boys and organist fail to appear on Sunday morning as a protest against the musical innovations of the new vicar, we shall hear that the choir is on strike. In fact any refusal to co-operate may be described as 'striking'. Mr. George Isaacs, in the recent House of Commons debate on the Trades Disputes Bill, bantered Mr. Eden with having gone on strike when he resigned from Mr. Chamberlain's Cabinet owing to his disapproval of the policy being adopted towards Italy. But the refusal to play one's part in a collective action or process should only be called a strike if the refusal can hinder or frustrate the purpose of the whole body or organization.

The reasons for such refusal may infinitely vary, and varying degrees of moral worth, approval or blame may be assigned to them. These multiple reasons for striking may, however, be grouped under several main heads. First, the purpose of the proposed co-operation may be regarded as itself wrong. The conviction that their co-operation would assist a wrong policy inspired, for example, the refusal of London dockers in 1920 to load the freighter *Jolly George* with munitions for Poland, to be used in the war of intervention against Russia. The Dockers' Union supported the strikers and the T.U.C. called for "any and every form of withdrawal of labour" which would make hostilities against Russia impossible. A second main reason for striking is that the conditions under which the co-operation is to proceed are regarded as unacceptable. This

feeling is the prolific cause of countless strikes for "better hours and conditions". Still more productive of strikes is the third reason for the refusal to co-operate, namely, that the fruits of the co-operation are not considered to be adequate or justly distributed. Hence arise strikes for higher wages or better piece-work rates. A fourth main type of strike may be identified as the sympathetic strike, in which labour is withheld in one sphere of activity in order to strengthen the effect of strike-action in some other field. So the Civil Service Clerical Association pledged its support of the General Strike in 1926, because its members "were heart and soul with the miners". The strike of protest, on behalf of other workers in the same industry, is a form of the sympathetic strike. A clear example of such a protest strike was seen early this year in the Humber Works at Coventry, where 4,000 employees refused to work because a much smaller number of their workmates had been dismissed owing to shortage of work.

Strike-action can be on a national scale, and it is in that form that its power and effectiveness may be most convincingly demonstrated. As exemplified and practised by Mahatma Gandhi in his "Non-co-operation" movement, it so threatened to bring the administration of India to a standstill that the arrest and imprisonment of the leader was held to be necessary. In the turbulences of Europe the use of a national strike either to uphold or to frustrate the Government in power, has repeatedly been demanded and practised, sometimes with success. In Germany in 1920 Reichswehr troops, in the Kapp *Putsch,* tried to overthrow the new republican Government in Berlin. Unable to defend the capital the Government fled to South Germany. But the whole working class united in a nation-wide strike, and in four days the *Putsch* was defeated and the Government restored. During the recent occupation of Denmark by Germany the tyranny of the German authorities reached a climax in 1944 in their imposition of a curfew and the burning of Danish public buildings. The Danes resisted by a general strike, starting in Copenhagen and comprehending all their industries except the bare necessities of water, gas and electricity. Again within a few days the German occupying Government had to give way.

Such national actions demonstrate the immense power of the strike weapon, but it is in some single industrial sphere within the nation that strikes are most familiar. A "strike" usually connotes the withholding of their labour by a certain number of employees within some section of industry. Such a strike is almost universally considered to be perfectly legal, and in itself, given adequate cause, entirely justifiable morally. The right to strike is generally conceded. Industrial co-operation is held to be the result of free bargaining between employers and employees in which either

party can refuse co-operation if the terms and conditions are not considered to be satisfactory. "So many hours of work or so much production under such and such conditions for so much wages" is the broad scheme of contract. This industrial co-operation is on the *laissez-faire* level of free and equal bargaining, and it abounds in strikes and lockouts. In the valid right to strike lies the bargaining power of the worker. The exercise of that right is held to be necessary, justifiable and indeed admirable. In the Parliamentary debate referred to above Mr. George Isaacs said, "Conciliation and arbitration are no use unless there is in the background the right to strike. This right is as much part of the inalienable rights of man as the right to breathe. If a man had no right to strike, he would become a serf". To which Mr. W. J. Brown added the fervent words, "If a man struck it was because something had happened in his soul. He had to resist wrong, even with bare hands and an empty stomach. That was a quality to be admired". The Liberal leader, Mr. Clement Davies, made it equally clear that the right to strike was a personal freedom which must be upheld. "The right to strike", he declared, "must remain. I would never be a party to abolishing that right, I think it absolutely fundamental that individuals should, if they so desire, withhold their labour". Strikes are thus an expression of essential freedom and they flourish luxuriantly in a free land. America, still the industrial and economic home of *laissez-faire* Liberalism, in spite of Roosevelt's New Deal, is the Paradise of strikes. In the early months of this year upwards of two million employees in that country were on strike at the same time. It is part of the American way of life. Involved in the principle of freedom of contract, strikes thus freely occur in an area of co-operation in which no other obligation is recognized beyond the pursuit of one's own advantage.

Can we unreservedly grant that right and endorse this liberty? Is *laissez-faire* the final word in industrial negotiations? It must be noticed, first of all, that the effectiveness and even the very possibility of strikes depend upon the attainment of a certain degree of social and economic solidarity. It is only because the products of the discontented industry are needed beyond its own borders that its breakdown of co-operation affects and disturbs the social whole. A miners' strike is a serious matter, not only for the miners, but for all who need coal. The miners and all coal-users "belong to one body". The potency of strike-action rests upon and requires the moral, social and spiritual fact that "we are members one of another". Unless in fact that membership is closely knit and its operation swiftly perceptible, the strike will lose force. Doubtless that is why there have been so few strikes in the industry of agriculture. Apart from riots, threatenings, rick-burning and the like, strikes of farm labourers have been rare. When the electricians go

on strike we know it by midday, but if the ploughmen refuse to work in late autumn, the effect of their strike will not be felt until the following harvest. At the present time, amidst all the strikes and rumours of strikes, there is little suggestion or threat that agricultural labourers will go on strike for the extra pound a week for which they are asking.

From this closely linked membership within one body, upon which an effective strike depends, certain consequences flow. Firstly, "if one of the members suffer, all the members suffer with it". No industrial section of the community lives to itself, and therefore the effects of a strike are not confined to the particular industry in which it takes place. A railway strike not only stops passenger traffic, it denies raw materials to countless industries. This social fact is openly recognized by the "intervention" of the State which has now come to be expected in any large-scale strike. The attitude of "keeping the ring" and "maintaining order" is no longer regarded as the limit of the State's authority and responsibility. Whether by setting up machinery of arbitration or by itself taking the initiative to end the deadlock, or in extreme situations by taking over the working of the industry, the State must recognize the wider consequences of the strike. Even in liberty-loving America the exercise of the right to strike is welcomed not with universal approval, but with much social opprobrium; and the violent suppression of strikes, with the aid of the forces of the State, is by no means unknown. A second consequence of this economic solidarity is that the striker strikes himself. The miner on strike will himself go short of coal and food. If the gasworker lets the gas supply fall, his own wife will be unable to cook the Sunday joint, and his children will shiver at school. A deeper moral consequence of this mutual dependence, thirdly, is that the whole community may become acutely aware that it is directly "interested" in the terms and conditions under which all its members work. This interest may begin as a practical bread-and-butter interest, when the light suddenly goes out or the milk fails to arrive, but it may deepen and widen into a concern for the justice or otherwise of the strikers' complaints. Fourthly, the power latent in the closely locked mutual dependence of the members of the one body makes it possible for one member or several together to strike *at* the whole community. One section may use its key importance to enforce its will upon all the others, by threatening to bring the life of the whole to a standstill. Such action becomes a revolutionary strike and is both anti-social and illegal. It is anti-social because in it the part is dictating to the whole, the tail wagging the dog. It may lead swiftly to social breakdown, anarchy and civil war. Its illegality arises from its intention and attempt to usurp the powers of the Constitution. That intention may be openly acknowledged. When the forces of Labour

in this country were threatening in 1920 to call a general strike to bring to an end the war of intervention against Russia, Mr. J. H. Thomas, President of the Trades Union Congress, declared to the Conference in his forthright manner, "when you vote for this resolution do not do so on the assumption that you are merely voting for a simple down-tools policy. It is nothing of the kind. If this resolution is to be given effect to, it means a challenge to the whole Constitution of the country". It is quite clear that the action then contemplated was no "strike" but an act of revolution.

Our discussion will have shown that there are two main directions in which some conclusions may be reached concerning the rights and wrongs of strikes, first on the side of would-be strikers and then on the part of the rest of the community. The right to strike, in the first place, must be exercised at all times with an acute sense of social responsibility. There are no absolute rights. Mr. George Isaacs declares that the right to strike is as inalienable as the right to breathe; but the right to breathe is not inalienable, or we should not have hanged William Joyce. On the secular level there can be no rights against society. The State can never grant a right injurious to its own safety, interest or existence. The striker therefore must always act with a full consciousness of the wider effects of the strike upon other individuals, other industries and upon the whole community. He must consider whether the redressing of the injustice from which he suffers more than balances the pain and loss which the strike may inflict. It is the inescapable choice of evils again. The more vital to the community the function which his industry discharges, the more chary he should be of strike action. Power corrupts. This sense of social responsibility will lead him to make full use of all possible machinery for industrial bargaining and for arbitration and conciliation when differences arise. Full use will also be sought of other, particularly political, methods for redressing injustice and altering conditions. The scandal of sweated wages in the early decades of this century was ended not by continual strikes but by the passing by Parliament of the Sweated Industries Act and the insistence upon the principle of the minimum wage. It hardly needs to be added that social responsibility requires the keeping of bargains and terms once arrived at, provided always that machinery is available for their revision if and as soon as conditions change.

What is required from the whole community is that same sense of social responsibility in ever-increasing strength and sensitivity. "Communal-awareness", as it is coming to be called, must be so quickened and enlightened, that injustices, inadequate wages, ill conditions of work, simply will not be tolerated. No member of the body must be allowed to suffer without protest made and redress undertaken or demanded by the community itself. There must be

swift recognition by the whole body of any inadequacy of 'return' to any part of the social organism which plays a vital part in the whole economy. We shall have to recast our ideas of comparative remuneration for services rendered. If the rôle of the dockworkers for example is so important that a few days' stoppage of their work jeopardizes the food supply of the whole nation, we shall have to ask whether their weekly wage is a fair one compared, say, with that of an Air Marshal, which is £63 a week.

At the present time, again, the agricultural labourer is unable to raise his wage to £4 10s. 0d. a week yet remains tied to the land like any serf of the Middle Ages. We ought to be profoundly disturbed, and ashamed, if the reason for his inability to obtain redress is that he cannot effectively undertake strike-action. He should neither be goaded into doing so nor penalized for refraining. As the industrial and economic order becomes more just, there will be both less justification and less likelihood of strikes. In the words of Sir Stafford Cripps, "Strikes will be stopped by good conditions, fair wages, and the proper treatment of the workers".

We may venture to sum up by saying that as long as industry proceeds on a sub-Christian basis, that is, the basis of sheer bargaining for advantage, strikes will occur and will have a relative justification. They will stand on the same footing, morally, as a just war, and the individual will have little more option in joining in them than he does in taking part in war. The method of the strike, like that of war, will not be the ideally Christian method, but in default of an established Christian order and operative Christian standards, it is the only way available both for maintaining justice and for increasing it.

There are two possible lines along which industry may develop in relation to strikes. First there may be a definite and continuous movement towards a corporative and totalitarian régime, in which all industry will pass under the control of the State. Under such conditions no strikes would be allowed. The governing authority would firmly prohibit them and suppress all agitation advocating them, as in the case of Italy, Russia and Germany during their totalitarian periods. It has been one of the frequent warnings of Mr. Winston Churchill that under a socialistic order even in this country the people would lose the right to strike. During the recent war, the astonishing regulation which made it an offence for anyone to advocate strike action, unless he were a Trade Union official, marked a long and ominous step in that direction.

Secondly, our whole communal life may move more closely towards a Christian order of society, in which mutual and ungrudging service is the compelling motive. The sensitive social conscience of such a society would not allow any of its parts or members to suffer injustice but would speedily and amply redress it. On the other

hand, the sense of social responsibility would be so strong that any of its members who did feel a grievance would patiently bear the injury until it was recognized and set right, rather than refuse to play their part in the society. In this direction Christian ethics would point. For though strikes may claim a present necessity and a relative justification, they are far removed in spirit from the Sermon-on-the-Mount principle of the Second Mile. "Whosoever shall compel thee to go a mile, go with him twain". The experience of fraternal co-operation in the life of society may be so genuine and so highly prized, that those who are for a time aggrieved may generously respond to the Pauline challenge, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Such a Christian order of society may appear distant at the moment. But the Pauline warning may well be taken to heart, "if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another"[1]. The hope of such a society is the guiding-light through our social and industrial troubles, and those whose confidence is in the wisdom of the Gospel should not cease to hold that light aloft.

[1] Weymouth.

Women in Council, edited by Miss Pearl Adams (Oxford Press, 5s.), the Jubilee Book of the National Council of Women of Great Britain, traces the history of the organization during the years 1895-1945. The origin of the Council goes back to the International Council of Women held in Washington in 1888 and attended by delegates from many countries, at which it was proposed that National Councils should be formed in each self-governing country. The "Women's Movement" in Britain had reached the stage when some inclusive organization was necessary to its progress, and in 1895 the National Council came into being. This book tells of its structure, growth and development, the work of its Committees and of its four daughter Societies: The Association of Teachers of Domestic Subjects, The National Association of Girls' Clubs and Mixed Clubs, The National Women's Citizens' Association, and The Women's Engineering Society. There is an interesting chapter on the Women's Suffrage Movement (1895-1918) by Dr. Maude Royden Shaw.

The Salvation Army has always recognized the equal ministry of men and women, and Miss M. L. Carpenter's *Women of the Flag* (Salvation Army, 7s. 6d.), written with all the fervour and strong faith of a Salvationist, gives brief sketches of the life and service of thirteen women of six different nationalities, beginning with Catherine Booth, the "Mother" of the Army. It is a fine tribute to women who, unfettered by prejudices or restrictions, gave themselves to the proclamation of the Gospel and the service of mankind for Christ's sake.

IRENE M. ROBBINS.

DEVELOPMENTS AND EXPERIMENTS

THE GIRL GUIDES' HOMECRAFT TRAINING CENTRE

By Evelyn M. Nuttall.

The Girl Guides' Association has recently started a new scheme—the first of its kind in this country—which it hopes may have far-reaching results. A residential Homecraft Training Centre has been opened at Bentley, near Farnham, where 21 Guides may go for a period of 16 weeks when they leave school. The aim is to interest Guides in home-making so that they will be better able to run their own homes in the future, and to give them the chance of a residential training run on Guide lines. The Staff consists of a Guider in Charge, a qualified Domestic Science Trainer, a Matron and an assistant Trainer, all of whom are Guiders.

The first Homecraft Training Course started on 31st August, 1945. The Guides were chosen from some 50 applicants from all parts of the country, and from all types of homes and schools. The qualifications necessary were that they should be keen Guides as shown by recommendations from their Captain, Commissioner and Headmaster or Headmistress, and that they should be aged 14-16 years. Thanks to a grant from the King George Jubilee Trust the students only have to pay 5s. a week.

The house, Pax Hill, which was presented to the Association by the Chief Guide, is the old home of Lord and Lady Baden-Powell, and as such has an added attraction to the students. There is a big recreation room, but otherwise the rooms are only of moderate size and the bedrooms hold two, three or four girls. The furnishing was not easy, but thanks to gifts, loans, and the purchasing of a good deal of second-hand furniture the house is now comfortable and home-like.

Each week's programme, and other matters concerning the running of the course, are discussed on Sunday mornings by the Court of Honour, which consists of the Guiders, the three Patrol Leaders who were elected at the beginning of the Course by their Patrols, and a Guide Secretary; the Leaders are expected to take the findings of the meeting to their Patrols. There is also a short meeting each morning, when the Trainer meets the Leaders to give them plans for the morning's work and comments on the previous day.

The day starts with a rising bell at 7 a.m. and prayers and breakfast at 8 o'clock. The work of the house is done in Patrols during the morning. The Cook Patrol make up the menus; do a certain

amount of the shopping; keep the household accounts; prepare, cook and dish up the food, and wash up after meals. The House Patrol do the daily and weekly cleaning of the house; lay and clear meals; wait at table; do the pantry washing up and answer the front door and telephone. They also provide Orderlies for the Staff. For the daily and weekly cleaning the house is divided up so that each member of the House Patrol has, if possible, two bedrooms, a bathroom, a sitting-room and a piece of hall and stairs—as compact as possible—to look after, thus making a "house" for each girl. The Orderly Patrol do the washing and ironing for the whole household and the marking and mending of house linen. The Patrols change their jobs after each fortnight.

In the afternoon the Guides are usually free or playing outdoor games until 3.30 p.m., when there is time for hobbies until 4.45 p.m., the time to change into mufti for tea. During this time the Guides may be found gardening, wooding, making things for the house, dressmaking, or doing handcrafts of some kind.

After tea there is generally an hour's theory either in some domestic subject, home nursing or child nursing. The Guides take the B.R.C.S. Junior Home Nursing examination, and those who pass through the Course satisfactorily should gain the six Guide Homecraft badges which win the Little House Emblem, as well as the Certificate for the Course prepared by the Guide Association. The rest of the evening is free, but most nights there is some optional activity such as country dancing, camp fire or acting. One night a week a Guide meeting is held.

Thursday is a half day when the Guides are free to go into Farnham or Alton, and they are free on Sundays after morning service, apart from the "chores" that have to be done. There is a short service on Sunday evenings, mainly carried out by the Guides themselves.

There are many other activities—rounders and netball matches —visits to local places of interest—a half day in Winchester visiting the Cathedral—a concert—a good film—a visit to Hampton Court —a day in London. A great deal of spare time seems to be spent in writing home about these important events!

The futures of the Guides are likely to be varied, and there is no feeling that they ought to take up domestic work, though it is hoped some may do so. A number hope to be nurses or children's nurses, a few are thinking of domestic work, the ambitions of the rest range between riding schools, banks, working on the land, dispensing and a librarianship—but whatever career they follow it is hoped that the Guides will benefit from their four months at Pax Hill and take with them their keenness and enthusiasm for Guiding and home-making.

MUSIC AND WORSHIP

CHOIR TRAINING

By W. K. Stanton, M.A., D.Mus. (Oxon.)

"The letter killeth, but the spirit giveth life".

I do not suppose that the writer of the *Second Epistle to the Corinthians* had much to do with choir training, but by writing the above words he provided a searching and most excellent maxim for all those engaged in this most important work, and I fear that our work is far too often dry-as-dust, routine-like, and heavy as lead, because it is so often regarded as a regular necessity, and nothing much besides.

May I preface my consideration of our subject by saying that I would like to address myself to those who have charge of moderate resources? Cathedrals, College Chapels, our largest Parish Churches, all have better opportunities (and therefore greater responsibilities), but they also have better apparatus. My wish is to try to help those who have to battle, for there is no other word, with slender material, and difficulties which arise from lack of money, lack of opportunity, and so on.

We all know the condition of choirs today: some have barely weathered the conditions of the last few years: others have been sadly cut down in numbers: all have had to fight against most difficult odds. More than that, the conditions of modern life are such that attendance at a place of worship and regular attendance at choir practice are poor substitutes, it is thought, for the attractions of the cinema and motor-car; and this condition of things was creeping on us before the war began to interfere with our affairs. Never was there a time like the present when we so vitally need to rehabilitate our choirs; to get hold once more of those who have been away, to recruit new members—in other words, to build afresh. The need is urgent. The opportunity is a golden one, but the process is not going to be easy.

A discussion of choir training must of necessity centre round the person who trains, for his is the responsibility all the time. I shall have some rather hard words to say about Mr. X, for so he will appear here in anonymity, but I hope that he will take them in the spirit in which they are written, which is that of understanding sympathy and co-operation. I do not propose to enter into a detailed discussion about the way to tackle explosive consonants or labials: nor indeed can I expatiate on this method or that, for most of those for whom I am writing will have all they can do to get through (dangerous words, those) the necessary music, week by week. I am not entirely sorry that this is so, for the weekly rehearsal can

be a very good training-ground in itself, and providing the right technique is used, all kinds of hints can be dropped about voice production during an hour's rehearsal without ever mentioning those words, and that is an excellent way of pursuing the matter.

I must postulate here that the offices of organist and choirmaster are united in one and the same person. I see no chance of success with divided authority or dual control. Our choirmaster-organist's job, then, is to produce the best results from the material at his disposal, and we have agreed that the material is of modest quality, and that additionally it may be scanty.

Our Mr. X must first, foremost, and all the time, be a person. I should have said PERSON. That is vital. If he can play the whole of the accepted organ-recital repertoire by heart, well and good, but that of itself will not enable him to hold his choir together. If he, Mr. X, is not a PERSON, let him resign. But you will ask what is meant by a PERSON. To that I must reply that there is no single answer. "Personality" exists in different people in vastly different ways, and it is next to impossible to define it. What it must include in an organist-choirmaster, amongst other qualities, is the ability to handle impish young people and difficult older people (of whom more anon). If he cannot do this, then the choir practice will be boring, and the choir will gradually disintegrate. I would not dream of attempting to legislate about the way in which Mr. X should go about his business. To every man his own technique, and excellent results can often be obtained by seemingly-opposing methods. But while I do not legislate, I can at any rate consider the various kinds of work which must be done, and suggest ideas which I myself have found useful.

Sight-reading

At each rehearsal something should be read at sight. A new chant, hymn-tune, carol, anthem, what you will. Just a few minutes at this. It has been said that if you want to get better at sight-reading you must read at sight. Never did anything sound more trite. It's so obvious—almost jejune—but it needs to be remembered, and I am quite persuaded that results justify the time thus spent. During this sight-reading no stops should be allowed. If people go wrong, they must learn how to get right, and get right quickly. This is where most of the value lies. Anyone can get wrong, but to get right needs greater ability, which will come with concentrated care. If the whole choir fails, Mr. X will at that point start singing, and the choir must somehow catch up with him. It can be done. Mr. X, by the way, should not sing continuously throughout a rehearsal. That needlessly dissipates his energy, and also gives the choir a prop on which it should learn not to depend. For this sight-reading there will of course be no accompaniment,

but just the key-chord to start with. Most important of all, such sight-reading must be done at the pace at which the item is intended to go. That is axiomatic. If it is taken at a pace which the choir thinks it can manage, or if the choir slows up when difficulties appear, then most of the benefits are wasted.

Saving time

The smaller points of a service should always be rehearsed. Amens, for instance, can never be left to take care of themselves, and Mr. X's acute ear (I hope it is acute) must listen to the attack, the chording, and the release. But there is no need to say 'We will now rehearse the Amens'. It is far more salutary to pounce on the choir without warning, by suddenly singing, shall we say on G, the words 'through Jesus Christ our Lord'. The choir will soon know what is expected, and will in a very short space of time be keen to be on the spot. This kind of method saves any amount of time. It can be applied to hymns as well. Mr. X will say 'The Church's one foundation'. He will give the chord, and the choir will soon learn that it is expected to start long before hymn books have been discovered or places found. Quite soon there will be an eagerness to start in this way: members of the choir will pride themselves on seeing how far they can get in any hymn without looking at the words: those who are slow on the uptake will find that they must somehow bestir themselves (and they will); and of course, when everyone has found the place, the choir will be stopped and the hymn can be properly tackled. Meanwhile, everyone has learnt something about saving time, and probably something also about the words of hymns.

Psalms

We now come to the most difficult part of the choir's, and indeed of the organist's, work. Never should a single verse be sung unrehearsed. We far too often rehearse a couple of verses and then proceed to the anthem. Such procedure is nothing short of scandalous. Anthems—but I must not get on too fast, and my feelings about anthems can be seen in the paragraph under that heading. The point about constant and careful rehearsal of the Psalms is that by really careful preparation it is possible to drive home principles. Once such a foundation has been laid, the choir will build on it by applying those principles to points not only in the Psalm being rehearsed but also to similar points in other Psalms. There is no more tricky thing than the puzzle of fitting Psalm words to an Anglican chant. If anyone doubts that, let him look at Psalm 18, verse 1, or Psalm 68, verse 30; or, by contrast, Psalm 15, verse 7.

Is it too much to hope that we have got beyond the frightful accents, mostly in the wrong place, with which many Psalters are bespattered? If not, then I see no hope of ever singing the Psalms

or Canticles intelligently. I want to expand a little on that word *intelligently*. For years and years choirs and congregations have sung in their places of worship *unintelligently*. They have 'got through' the words, often with no more idea of their meaning or application than if those words had been written in Swahili. Why? Partly, of course, because they were unadventurous and did not bother. Besides, their parents had also been unintelligent about the same things, so why should the next generation bother? But, and here is the rub, it is really because Mr. X had never troubled to make the thing intelligible, or to explain obsolete, difficult, or unusual words.

I am sure that we need to apply much more intelligence to the singing of the Psalms. When that is done, interest can also be aroused in the pointing. Here reference can be made to the jig-saw puzzle, for it is a case of fitting in the pieces, and of course here too must intelligence be used and applied. It is idle to deny that the Psalms are a problem—a constant, difficult, and fascinating problem. Problems have to be solved, and the solution can be an attractive occupation. It should be made so for all choirs. This is no place to enter into a discussion of the merits of this Psalter or that. What I should like to think is that no matter what the Psalter in use is, such intelligent care can be expended on its rules that the results make sense, both to the people who sing and to those who listen.

One final word, and a hard one. Mr. X should, ideally, know the Psalms by heart if he wishes to be able to play them properly.

Hymns

As with Psalms, every verse should be rehearsed. If that is not possible, then I would suggest all verses except the first, which in any case will be better known.

May I commend a plan which I have found useful? Instead of singing every verse, it provides variation to call on a member of the choir to read a verse. Any member of the choir should be ready to do this. I can hear readers wondering how in the world it is possible to call on an adult member of a voluntary choir to read aloud at a choir practice! The answer is that it all depends how it is done. If the idea is gradually established that it is a perfectly normal custom in the choir for any member to be asked to be a soloist (I did not say a singing soloist), then there will be no trouble. The idea must be implanted, and *gradually* established. The first attempts will probably reveal some bad patches. There will be mispronunciations, slovenly reading, stumblings, lines missed, complete halts, reading which sounds as if the reader were suffering from psittacosis, and so on. Imagine then such a reader beginning the hymn, 'My God, I love thee, not because'.

Now it is vital that there should be no suspicion of sneering at an individual. If there is, that is the surest way to kill the idea that members of the choir may be called upon to read aloud. Mr. X must jump heavily and immediately on all attempts at ridicule. He should explain that we all make mistakes, that one of the reasons for choir practice is so that mistakes made there may be corrected, and not made on the following Sunday. His attitude all the way must be that he understands and appreciates the difficulties, and that he wants to help. I have never known this attitude fail. I hope that all choirs are taught to sing hymns by sense, and not line by line. Here again, we must be intelligent. It needs only a moment's thought to see what utter rubbish we make of our hymns if we do sing them by line. The incredible thing is to realize for how many years we have sung them and made rubbish of them, during which years no one protested, and so the habit has become a tradition which it is hard to kill.

All choirs should learn new hymns, both words and tunes. These need not necessarily be for inclusion in the hymn repertoire, though we should always be on the look-out for fresh ideas. It is sometimes a good thing to make a choir sing a hymn which is unsuitably wedded to a tune, and to explain why the wedding is unhappy. Then they could be asked to choose, before the next rehearsal, a better tune. Herein lies a chance for Mr. X to do a little in the way of taste-cultivation. A word could well be added on the subject of word metres, which I suspect most of our choir members have never even discovered as existing. The choice of another tune may bring suggestions which necessitate the fitting of an 8-line tune to 6 lines of words, or of trying to crush an L.M. tune into a C.M. metre. All this adds to the general interest of the work, and never must that necessity be overlooked.

Anthems

No matter how insistent may be the demands of adult members of the choir, of congregations, or of ministers, or all three together —no choir should be allowed to embark on an anthem until all the other parts of the service have been adequately rehearsed. The choir's first duty is to lead and support the congregation, and never should the members be allowed to forget that.

It may well be that the first spare moment for an anthem is an odd five minutes at the end of a rehearsal. Make use of it; here is a chance for sight-reading. The choir should be told that there will be no stops or halts, and that they must somehow see it through. The result will in all probability be something too ghastly to write about. No matter, they have had their short spell of sight-reading. Send them home.

Next time an opportunity occurs, it will be a good thing to re-

mind the choir that this is no longer sight-reading, but 'going over old ground'. This will raise a smile (and no choir practice should be without a smile). The result will possibly make Mr. X smile. This, however, is the point. The second time through should be a little better than the first. If it is not, then there is something radically wrong with Mr. X's training. If it is better, I beg Mr. X to tell the choir so, and to make his remarks words of real commendation. A choir cannot be held together on continuous fault-finding. Then, later, the anthem can be considered in detail. The choir can be halted frequently, the troubles examined, and the causes explained. Later still, the anthem can be divided into sections, and each section carefully rehearsed. Meanwhile, Mr. X must be alive to the fact that the whole picture of the anthem is subconsciously taking shape, and he must see to it that the picture is the right one. When each section has been guided to the point of safety, the anthem may then be sung through without a stop. At this point the choir can be told that the anthem, and no longer the mere notes, can now be rehearsed. This is most important, for the stringing together of notes or chords is not synonymous with musicality or with performance. I recommend the first public performance about a month later.

Here I must say a word about the choice of music, which should always be commensurate with the choir's ability to sing and Mr. X's ability to teach, and incidentally, to play. The music market is all too flooded with things, especially for use in places of worship, which parade themselves as music, but which in reality are nothing more than commercial propositions. If one's sense of smell is at all developed, such things can be diagnosed a mile off. They are designed solely to tickle the palates and the fancy of the uninitiated. If Mr. X is one of the uninitiated, then he ought not to be a choirmaster. It all too frequently happens, however, that the uninitiated are represented in the choir, and demands will be made for this or that worthless rubbish. Here is Mr. X's chance to exercise his ability to guide the choir to decent standards of taste, and the uninitiated may be shown, tactfully, why it would be more worthy to do some other item. What needs to be pointed out far more frequently is that much of the music, and especially anthems, which choirs sing, is totally unsuitable for its purpose. Standard of performance is another matter, but if the choice of item is not right then we are more wrong than ever. It is high time that a complete overhaul of our choir music libraries took place. Indeed the most golden opportunity of all has passed, for while the war continued there was an urgent need of paper salvage, and if everything which was unworthy had then been removed from our choir libraries the salvage campaign would have been wonderfully enriched. I once gave a guinea to a choir on condition that it burnt all the works of a

certain composer. This offer, much to my surprise, was accepted by an enlightened minister, and never have I felt a guinea better spent. It was a triumph which seldom comes one's way.

Carols

Far too little attention is given to these. It does not seem yet to be realized that any exist except for the season of Christmas. Yet there are quite lovely ones for every season of the year, and I strongly recommend Mr. X to extend his knowledge of them. A practical point is that a carol can often be sung instead of an anthem, and it will take less time to rehearse.

Problem Members

I have already referred to these, but more must be said. As a class, they are believed to be more difficult than junior members, and there is some truth in this. When they are voluntary workers they can, and do, give Mr. X some of his worst headaches. Let us examine three cases. The first is the gentleman who is a useful average member, though not musically safe. He tells Mr. X that he cannot spare time for choir practice, but 'will be there on Sunday and will not let him down'. My reply would be as follows: 'I am sorry, but such a situation is quite impossible. If you absent yourself from rehearsals with my permission, I have no case whatever against other absentees. Either you must play the game properly, and keep the common-sense rules of it, or else I must ask you to resign'. I see no other way of dealing with this gentleman.

The second is a member who is always angling for a solo. This is a very much easier headache. The best plan is to give him something a good way beyond his ability, and tell him how grateful you will be if he will just 'run it through' at home and sing it in the service on Sunday week. If you have chosen the item wisely he will not bother you again.

Case three is the hardest of all. It is that of a member who never misses rehearsal or service: whose loyalty to Mr. X is unshakeable, and who is an extremely nice person. The fly in the ointment is that for the last 30 years he has been accustomed to make a noise comparable only to that of shovelling coke. The treatment which I would suggest here is that when his voice becomes obtrusive a pause should be made, during which the members of the choir can be addressed as a body—'Gentlemen, I think we must beware of that passage, as it is apt to get a little out of gear. Shall we listen to the balance of it and try to even it up by perhaps a little less bass (or tenor)?' This is real verbosity, but I fancy that it is the shortest cut in the long run. I must just add, before closing this paragraph, that although my pronouns have been masculine, what I have said applies equally to the feminine, in which case the difficulties may be more acute, and the need for diplomacy greater.

General Points

My experience has led me to believe that in many choirs no instruction is ever given about really soft singing, or really smooth singing. Usually the quantity varies between very loud, loud, and silence. The latter, of course, when the choir breaks down. Similarly a great deal of the singing is very jerky and heavy.

Now if a choir can be taught to sing softly, it can, in the process, be made to begin to listen to itself. It is at this point, and not until then, that improvement can be made. I am afraid that in many cases no improvement is ever made, for so often the singing is just 'getting through' (or not), and that is so despicable a standard. The thing which, I would say, ought to engage Mr. X's ear all the time is quality of tone. Bad tone spreads like measles, and is extremely hard to eradicate. On the other hand, if there is a round, warm, mellow tone throughout a choir, new members will quite unconsciously imitate it, and there ought to be no trouble. But this presupposes a quality of awareness in Mr. X's ear which is by no means always present. I am no aurist, but I am quite persuaded that many Mr. X's are in need of one, for many mistakes made by choirs are due to the fact that Mr. X has not detected them. Small wonder, therefore, if the choir fondly imagines that all is well. This applies not only to wrong notes, but also to wrong note-values, and to singing out of tune. We cannot all have the ear of Arturo Toscanini, who, after a passage had been played on muted violins and the players were supposed to have removed their mutes, stopped his rehearsal and said, 'I am afraid that someone has not removed his mute'. It was true. There were 20 violinists, and one member at the back desk had forgotten to take off his mute. This was noticed by Toscanini's ear, and let us remember that Toscanini is almost blind, and so could not have *seen* the offending player.

Acute aural perception is not gained in a night, but it can be developed, and Mr. X must always be well ahead of his choir in all matters of technique. Let us take one instance: we all know how much more difficult it is to sing the scale of C downwards than upwards, because of the semitonal downward intervals. If Mr. X can sing this scale in three ways he will be well ahead of his choir. First he must be able to sing C to B with the B flat; then he should sing it with the B sharp, and finally he should sing the two notes in tune. He should school himself to be able to do things of this kind.

Singing out of tune is a disease which attacks all choirs. I have found it useful, when a choir is singing flat, to alter the key. If, for instance the key is F, a move to F sharp will sometimes cure the trouble. If, on the other hand, they are singing sharp, I would suggest pianissimo singing, during which the choir listens to itself; if this is helpful, as it usually is, then they should be able to return to forte, or whatever is the correct marking, and still keep in tune. I

could not say that these methods are always successful, for the causes of out-of-tuneness are so varied, but I have on many occasions found them helpful.

Absence of Mr. X

I know full well the difficulties connected with exchange of organ-lofts, but they are not insuperable, and I should venture to say that Mr. X is not often enough away. It is a stimulus to go and hear other choirs and organists. Either he must come back realizing how vastly better his own choir and his own playing are, or he must return with his tail between his legs determined to spruce up all his own work. In any case he has received a jerk, and jerks are good. Another good plan is that Mr. X should occasionally occupy a seat in the congregation of his own church, so that he can hear his own choir from an entirely different angle from that of the organ-loft. In any case, he must not glue himself week in and week out to his own organ stool, unless he wishes to become a piece of common-place routine, unadventurous, and dull.

On re-reading what I have written, I am conscious that the greater part of what I have said revolves round Mr. X. This is inevitable, for his is the ultimate responsibility. That responsibility is assumed far too lightly by many people, and the result is obvious. We are too content — I say it again — to accept standards in our places of worship which are scandalous. They would not be tolerated at a smoking-concert. Why should God tolerate them?

I would, however, remind members of choirs that they can do much to help Mr. X. They can be helpful in practical matters, and ease his load there. They can avoid being awkward, like our three typical cases; they can put themselves last and the choir first.

All this will happen if they never forget what is the object of the choir's work, which is to offer the best we can to God in His house, and to make music the handmaid of worship. Music should help people to worship better. It should never be a hindrance.

Lastly, in case any reader may think that I have set out a lot of utterly impracticable ideals, let me admit that for the last six years I have been a village organist. I can honestly say, therefore, that I know the difficulties at first hand. I have been most grateful for the opportunity which has thus come my way, and have rejoiced in the satisfaction which comes from trying to get results from the most slender material. Of the actual results it does not become me to speak, but we have tried to carry out what I wrote at the head of this article.

PASTOR AND PEOPLE

[Under this heading competent writers of various denominations will deal with pastoral problems which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

COURSE OF READING FOR PASTORAL PSYCHOLOGY[1]

This course is arranged with the idea that it should be worked through from the beginning. Some of the books are old, others new, all reliable, and they will suggest further reading.

1. General Psychological Theory

(*a*) *Academic Psychology.*

1 F. Aveling, *Psychology: the Changing Outlook.*
2 R. S. Woodworth, *Psychology, a Study of Mental Life.*
3 R. S. Woodworth, *Contemporary Schools of Psychology.*
4 A. Macrae, *Talents and Temperaments.*
5 F. Thomas, *Ability and Knowledge.*

(*b*) *Biological Psychology.*

6 A. G. Tansley, *The New Psychology* (1920, but still useful).
7 W. McDougall, *Outline of Psychology.*
8 W. Trotter, *Instincts of the Herd in Peace and War.*

(*c*) *Sociological Psychology* (see 24, 25, 39).

2. The Psychotherapeutic Schools

9 E. Jones, *Psychoanalysis* (Benn's Sixpenny Library).
10 J. C. Flugel, *Introduction to Psychoanalysis.*
11 S. Freud, *Psychopathology of Everyday Life.*
12 S. Freud, *Introductory Lectures on Psychoanalysis.*
13 S. Freud, *The Ego and the Id.*
14 P. Mairet, *A B C of Adler's Psychology.*
15 A. Adler, *Individual Psychology.*
16 A. Adler, *Understanding Human Nature.*
17 A. Adler, *The Science of Living.*
18 J. Corrie, *A B C of Jung's Psychology.*
19 C. Jung, *Modern Man in Search of a Soul.*
20 J. Jacobi, *The Psychology of C. G. Jung.*
21 C. Allen, *Modern Discoveries in Medical Psychology.*
22 Crichton Miller, *Psychoanalysis and Its Derivatives.*

Critics of Freudianism.

23 R. Allers, *New Psychologies* (from Adlerian viewpoint).
24 Karen Horney, *New Ways in Psychoanalysis.*
25 E. Fromm, *The Fear of Freedom.*
(24 and 25 from Sociological viewpoint.)
26 R. Dalbiez, *The Psychoanalytic Method and Doctrine of Freud.*
(The greatest critical and philosophical study of Freud's theories. Should be left till the end of the course.)

[1] Compiled by the Rev. H. J. S. Guntrip, B.A., B.D., Lecturer in The Relation of Psychology to Medicine, The Medical School, Leeds University.

3. Child Psychology
   - 27 S. Isaacs, *The Nursery Years.*
   - 28 G. Chesters, *The Mothering of Young Children.*
   - 29 F. Kunkel, *What it Means to Grow Up* (Adlerian).
   - 30 E. Miller, *The Child and Its Problems.*

4. Health, Character and Development
   - 31 A. Maberly, *Commonsense and Psychology.*
   - 32 J. A. Hadfield, *Psychology and Morals.*
   - 33 J. R. Rees, *The Health of the Mind.*
   - 34 Crichton Miller, *The New Psychology and the Parent.*
   - 35 Crichton Miller, *The New Psychology and the Teacher.*
   - 36 Karen Horney, *The Neurotic Personality of our Time.*
   - 37 Karen Horney, *Self-analysis.*
   - 38 R. Allers, *The Psychology of Character.*
   - 39 I. Suttie, *The Origins of Love and Hate.*
   - 40 W. Stekel, *The Interpretation of Dreams.*

   (Once a sound knowledge of theory is acquired, the books in this section will be of most practical value.)

5. Personality Types
   - 41 E. Miller, *Types of Body and Mind* (Psyche Miniatures, K. Paul).
   - 42 E. Kretschmer, *Physique and Character.* (Especially chs. 8-12.)
   - 43 C. Jung, *Psychological Types.*
   - 44 van der Hoop, *Conscious Orientation.*
   - 45 E. Harding, *The Way of All Women.*
   - 46 W. H. Sheldon, *The Varieties of Temperament.*

6. Sex and Marriage
   - 47 K. Walker, *The Physiology of Sex* (Pelican Books).
   - 48 H. Wright, *The Sex Factor in Marriage.*
   - 49 E. Griffith, *Modern Marriage and Birth Control.*
   - 50 E. Griffith, *Sex and Citizenship.*
   - 51 D. Mace, *Does Sex Morality Matter?*
   - 52 H. Gray, *Men, Women and God.*

7. Psychology and Religion
   - 53 R. H. Thouless, *Introduction to the Psychology of Religion.*
   - 54 W. B. Selbie, *The Psychology of Religion.*
   - 55 Crichton Miller, *The New Psychology and the Preacher.*
   - 56 C. Jung, *Psychology and Religion.*
   - 57 S. Freud, *The Future of an Illusion.*
   - 58 S. Freud, *Totem and Taboo.*

   (Freud's books are wholly negative, a mere criticism of neurotic religion, he does not know what true religion is. The anthropology of *Totem and Taboo* is unreliable.)

Ultimately all the writings of Freud, Adler and Jung should be mastered. Bibliographies on Child Psychology and on Juvenile Delinquency can be had from the "Provisional National Council for Mental Health", 39 Queen Anne Street, London, W.1. Other writers who should be read are Stekel, Groddeck, W. Brown, E. Jones, McDougall (*Outline of Abnormal Psychology*). The student will find his own way from this point on.

CORRESPONDENCE

THE DOCTRINE OF THE CHURCH AND CONGREGATIONALISM

The Editor, "Congregational Quarterly"

SIR,—May I be permitted to comment briefly on the article with the above title in the current *Quarterly*, written by my friend Dr. A. J. B. Higgins?

1. Dr. Higgins denies that the two or three gathered in Christ's name, even without a minister, are *a* church; Henry Barrow and John Robinson both say explicitly that they are. Dr. Higgins says that "according to historic Congregationalism there is no true Independent Church until the community of believers is in a position to appoint officials whereby its life may be properly organised, the Word preached, and the Sacraments administered"; Barrow and Robinson, also John Cook, in his apologia *What the Independents would have* (1647), explicitly deny that Word and Sacraments are the essential marks of the Church. Indeed, if they were, the church formed by the Pilgrim Fathers in New England was no true church for the first nine years of its existence. (*Cf.* my *The Early Congregational Conception of the Church*, 1946, Independent Press, 6d.).

2. While not going so far as to say that the Church is prior to its members (*cf.* B. J. Kidd, *Hist. of the Church to* A.D. 461, i. 25), Dr. Higgins argues for the priority of the universal Church to the local group in the *N.T.* meaning of *ecclesia*, largely on the ground that *ecclesia* is the LXX rendering for *qahal, i.e.*, the people of Israel as a whole. In *The Doctrine of the Church in the New Testament* (Cambridge, 1943: a later and, to my mind, more magistral work than Dr. Newton Flew's *Jesus and His Church*, to which Dr. Higgins refers) Dr. George Johnston shows that not only *qahal*, but the whole Semitic background of *ecclesia*, which is wider than *qahal*, has a local equally with a universal reference, and that strictly the question of priority for either does not arise. Dr. Higgins says that ministry, including the administration of the sacraments, is necessary for the existence of the *N.T.* Church, whether universally or locally; Dr. Johnston remarks, in connexion with the sacraments, that "little is said about their necessity or due administration" by Paul and that even "the regulations in the Pastorals have *nothing* to say of the function of presbyter-bishops or deacons in connexion with sacraments" (pp. 97, 115).

3. Dr. Higgins' discussion of the ministry, whether for the *N.T.* or in Congregationalism, is in terms of office and function and lacks any reference to the Holy Spirit. For the *N.T.* Dr. Johnston urges as of the first importance Paul's "emphasis on the presence of the Spirit in the Ecclesia": hence "The expediency of the Spirit may describe the forms of organization adopted", and for the ministry "Spiritual endowment alone is important" (pp. 75, 65, 96). In early Congregationalism this charismatic basis for the Church was revived: the practice of "prophesying" by "gifted brethren" "out of office" was vehemently defended by Robinson and other Congregationalists and was (incidentally) a main differentia from Presbyterianism. To Robinson the marks of a church are "the gifts of the Spirit of Christ". (For a full treatment of the whole subject *cf.* my forthcoming book, *The Holy Spirit in Puritan Faith and Experience*.)

Yours sincerely,

GEOFFREY F. NUTTALL.

BOOKS OF THE QUARTER

(The place of publication is London unless otherwise stated)

The Authority of the Biblical Revelation. By H. CUNLIFFE-JONES. Jas. Clarke. 7s. 6d.

The Old Testament in the New Testament. By R. V. G. TASKER, B.D. S.C.M. 6s.

An Introduction to the Bible. By STANLEY COOK. Penguin Books. 1s.

A Bible Handbook. By C. A. ALINGTON, D.D. S.C.M. 1s. 6d.

The Spiritual Gospel. By W. A. SMART. Abingdon-Cokesbury Press. $1.00.

The Book Which Demands a Verdict. By MILDRED CABLE and FRANCESCA FRENCH. S.C.M. 6s.

The Authority of the Biblical Revelation is without question one of the most important religious books of the quarter. Any minister or reflective Christian, who is willing to *think* and to grapple with the subject, should acquire a copy. The style is heavy, there are lengthy insertions from other writers, paragraphs are long, and there is no synopsis of the argument. But the book is the result of patient thinking over a period of years; it asks many important questions for our whole approach to, and understanding of, the Bible; and the author cares passionately for his subject.

That subject is less the authority of the Bible, which is largely assumed, than its interpretation. Professor Cunliffe-Jones is concerned primarily to plead for what he is sometimes content to call the "interaction" of the historical and the theological study of the Bible, but what at other times he calls the "taking up" of the former into the latter. While giving full value, as he believes, to the historical study, he urges that its very success has led to the neglect of the theological and "churchly" use of the Bible. Analysis must give place to synthesis, and detachment to faith, as we study the Bible as a whole, and as a theological whole, and ask, *e.g.*, "What does God say through Amos *as a witness to the Christian faith?*". Among the subjects discussed are "The Witness of the Holy Spirit", which "is only given in the Gospel itself"; and "The Meaning of the Canon", where any appeal to experience, as by Dr. Wheeler Robinson, is at best "the theology of our response to Revelation, not the theology of the Revelation to which we respond" and of a Revelation which is "complete and final".

I think myself that Professor Cunliffe-Jones is often wrong. In particular, I cannot accept his conception of history, as *ultimately* something less than theology, into which it must be "taken up": not to accept history and its relativity as a condition which God has set to our living and thinking, outside which we cannot think ourselves, seems to me one of the many current forms of a kind of intellectual Ranterism, an attempt to get "above all created things". But I hope very much that this book will be read, and will be treated as the author desires, as "a programme for hard work".

One of Professor Cunliffe-Jones' subjects, the fulfilment of *The Old Testament in the New Testament*, is studied in fuller detail in Professor Tasker's book, where it is argued that, because the *O.T.* is not just history, but *sacred* history, there is a legitimate place for allegorical, typological interpretation. The author considers the *N.T.* writings in turn and provides an index of *O.T.* references.

Professor Cook's *Introduction*, which not only describes the books of the Bible *seriatim* and its growth, but includes chapters on its language and ideas, is a first-rate production on the detached, analytical level.

The Dean of Durham's *Handbook,* published for the Bible Reading Fellowship, provides brief notes intended as aids towards reading "intelligent and devotional".

Professor Smart's book is a study of *John,* which is notably frank in its acceptance of critical conclusions *and* their implications. In an easy, attractive style, and with a positive evangelical purpose, he puts the Gospel in its historical context (Synoptics—Paul—*John*); compares Jesus' speeches with those in Thucydides; exposes the difference between allegorizing a fact and writing an allegory; and shows how, and why, "Jesus is deprived of the experiences of a man in order to give him the experiences of a God".

Miss Cable and Miss French tell dramatically of the Bible's impact on China, Japan, India, Madagascar and Tibet, and provide many thoughts and stories for Bible and missionary talks.

The Ministry of the Word: The New Testament Concept of Preaching, and its Relevance for To-day. By F. D. COGGAN, M.A., D.D.
Strange Victory: A Study of the Holy Communion Service. By MAX WARREN.
The Book of Common Prayer: The Anglican Heritage of Public Worship. By D. E. W. HARRISON, M.A.
Canterbury Press. 6s. each.

These volumes are the first three to be published in a new series of Handbooks on Christian Faith and Practice called "St. Paul's Library". The General Editors are the Editor of *The Record* and the Provost of Bradford, and each volume has a general preface by the Bishop of Sodor and Man. In this, while paying generous tribute to the Free Church contribution to the evangelical emphasis and interpretation in theology, Dr. Taylor urges the rightful place of a distinctively Anglican interpretation of evangelical theology. While welcoming "the recovery of a more definite and authoritarian tone in the presentation of the full Christian Faith", he recognizes the "danger that this recent trend in theology is being exploited, on the one hand by the reactionary forces of Medievalism and Ultramontanism, and on the other by an unreasoning Conservatism which applauds the Barthian mistrust of all human endeavour mainly because it shrinks itself from the challenge of modern scientific thought".

In *The Ministry of the Word* the Principal of St. John's Hall, Highbury, considers first the character of the preacher, as illustrated by Jesus, John the Baptist and St. Paul, and then the content, hall-marks and purpose of the preaching. His book is filled with careful lexicographical study of *New Testament* phraseology and also with aperçus from recent preachers and *New Testament* scholars.

Canon Warren has been profoundly influenced by Aulén's *Christus Victor,* whence the title of his own book, in which the classic idea of the Atonement is offered as "one most satisfying basis for the Evangelical understanding of the Holy Communion". In setting this forth under the headings "The Preparation", "The Adoration", "Memorial—Communion—Sacrifice", "The Mystery", he also draws largely on two earlier Evangelicals, Edward Bickersteth and Daniel Wilson. Canon Warren stresses the corporate no less than the individual aspect of Communion, and laments "the present divorce between the Sermon and the Sacrament".

"It is the common heritage of Prayer Book worship which has bound together through four centuries the different schools of thought which in every age have made up the Church of England". In *The Book of Common Prayer* the Archdeacon of Sheffield studies the making and contents of the Prayer Book, bringing out the personality and influence of Cranmer, "one of the greatest masters of English prose", whose "convictions changed as men's must in days of creative transition" but who throughout "sought to

preserve the old liturgical structure of the services''. ''What the Reformers sought to do was not only to destroy the Mass but to restore the Communion'': ''The Anglican priest is a presbyter, not a sacrificing priest''.

The New Covenant commonly called The New Testament of Our Lord and Savior Jesus Christ. Revised Standard Version. New York: Nelson. $2.00.

An Introduction to the Revised Standard Version of the New Testament. By Members of the Revision Committee. New York: Nelson.

The English Revised Version of 1881 contained in an appendix recommendations of the American Committee associated with the British Committee by correspondence, which the British Committee did not approve. In 1901 these recommendations were embodied in the text of the American Standard Version. The American version is now under revision by a committee, and the *N.T.* volume has appeared. While changing 'thou' to 'you' and 'charity' to 'love', and in other ways improving on archaisms, it is, on the whole, a far more conservative version than Mgr. Knox's, reviewed here last quarter.

Of more interest, perhaps, than the Version itself is the *Introduction* to it which is issued concomitantly. Besides chapters explaining the principles which guided the revision, it contains studies of the Semitic background of the *N.T.*, and of its Greek text, vocabulary and grammar, as well as a discussion of its place in worship and of its unique quality as the Word of God. Professor Edgar J. Goodspeed, Professor Henry J. Cadbury and Dean Luther A. Weigle are among the contributors. GEOFFREY F. NUTTALL.

The Apocryphal Literature: a brief introduction. By C. C. TORREY. Yale & Oxford Presses. 20s.

Professor Torrey uses the word Apocrypha to cover all the extra-canonical Jewish writings, and for students of these writings he has provided a very useful handbook. The first part is a history of these ''Outside Books'', their rejection by the Jews, their adoption by the Christian Church, and their fate in the Reformation and subsequent controversies. The second part gives a brief special introduction to each of the books in turn. In the preface Professor Torrey himself points out the chief weakness of his book—that it is not accompanied by a companion volume of new translations based upon a critical revision of the text. Many of these writings are not readily accessible for the student except in the encyclopædic work edited by R. H. Charles, and even the books usually known as the Apocrypha receive less than justice in the R.V. translation. But with this limitation, *The Apocryphal Literature* is a mine of useful material, of new ideas carefully distinguished from those commonly accepted, and above all of references to the books and articles which deal more fully with the subject. G. B. CAIRD.

The Trinity and Christian Devotion. By CHARLES W. LOWRY, M.A., D.Phil. Eyre & Spottiswoode. 4s. 6d.

The Glorious Liberty. By ROGER LLOYD, Canon of Winchester. Longmans. 2s. 6d.

Dr. Lowry's volume is the last of the series of Lent Books planned by the late Archbishop of Canterbury. It is not easy reading—what worth-while book on the Trinity could be?—but in spite of the inherent difficulty of his subject, the author has succeeded in being interesting as well as instructive, and *The Trinity and Christian Devotion* can be commended not only to ministers and theological students but also to laymen who want to know more about this central Christian doctrine and are prepared to take a little trouble. In a diagnosis of the present plight of civilization Dr. Lowry finds

that man's spiritual malady is due to the progressive frustration of his God-given endowments of love and reason, and concludes that "if reason is to be saved, along with natural love, it must be by meeting with an object great enough and powerful enough in its appeal to win the soul and gain its self-surrender and absolute devotion". In the central chapters of the book, the doctrine of the Trinity is expounded with admirable clarity. Dr. Lowry appeals to the New Testament and to the liturgical formulæ of the Church as evidence that from the first Christianity has been a trinitarian faith. His ouline of the development of the doctrine in face of the challenges of Arius and Sabellius throws into strong relief the religious issues at stake in the ancient controversies. He carefully explains the meaning of the technical philosophical terms used in the creeds, and has wise and shrewd comments to make on the various analogies wherewith ancient and modern thinkers have illustrated the Trinity. The last two chapters are a valiant and by no means unsuccessful attempt to relate the doctrine to Christian devotion and Christian witness. It is a pity that Dr. Lowry commits himself to the highly ambiguous and questionable definition of theology as "the science of religious experience". If he takes his stand on this, then for him, as for Schleiermacher, the doctrine of the Trinity ought to be "of value only as an intellectual reconstruction and summary of Christian experience". This would commit him, as it did Schleiermacher, to Sabellianism. Yet Dr. Lowry is no Sabellian. There are one or two misprints, but none which could mislead the reader, except perhaps on p. 57 where "emancipation" should read "emanation".

Canon Lloyd's little book, too, is admirable in its very different way. What does Christian liberty mean? In particular, what does life in the Spirit mean? What are we to make of the idea of holiness? What is saint-hood? Canon Lloyd deals with these questions in that easy, unaffected style of which he is a master, and what he has to say is of very great relevance and value to us.

H. F. Lovell Cocks.

The Problem of Authority in the Continental Reformers. A Study in Luther, Zwingli and Calvin. By Rupert E. Davies, M.A., B.D. Epworth Press. 12s. 6d.

The ultimate object of this study is to see what help towards the problem of authority in the present day can be obtained from the Continental Reformers. The exploration of this source is suggested by the notable return to the theology of the Reformation manifest in the last twenty-five years. But, although there is a practical aim, the method of the study is strictly historical.

Luther, Zwingli and Calvin all stand on the authority of Scripture. But there the agreement ends. Luther had a critical attitude towards the Bible, based on his personal experience of justification. Scripture is authoritative as far as it preaches Christ: the real authority is that of the Word of God in it, in other words, the Pauline theology and what agrees with it: the Epistle of James which disagrees is but an epistle of straw. Zwingli made no such difference in Scripture: for him all was authoritative. The same is true of Calvin, who however was the first definitely to see and state the problem of authority: he solved it by the appeal to the self-evidencing quality of Scripture on the one hand and to the inner witness of the Holy Spirit on the other. All three Reformers deny that the authority of the Bible depends upon the Church, as the Romanists claimed; but in practice they accept the verdict of the early Christian centuries as to the Canon, except that they reject the Apocrypha.

Mr. Davies concludes his very careful piece of historical work by observing that there can be no direct return to the position of any one of the

Reformers. But he thinks that they are suggestive, Calvin particularly so, of a view in which the authority of Scripture may be shown to depend upon three factors: (1) its self-evidencing power, (2) the experience of the individual believer, (3) the work of the Holy Spirit bringing the truth to light. But this scheme seems to me redundant, and to call for the use of Occam's razor, *entia non multiplicanda præter necessitatem.* Why not identify the self-evidencing power of Scripture with the immanence of the Holy Spirit in it, creative of faith in the believer? ROBERT S. FRANKS.

Melanchthon: Alien or Ally? By FRANZ HILDEBRANDT, Lic.Theol., Ph.D. Cambridge Press. 8s. 6d.

" . . . the *Concessions to Melanchthon* are of crucial importance in Lutheranism. His person marks the turning point in the history of the Reformation; . . . " And "the concessions made *to* Melanchthon are really made *by* him . . . ; what matters is whether or not the Church is justified and bound to make these concessions to-day, . . . " "The riddle of Melanchthon lies in the disharmony between the concessions and the confessions; . . . "

After a brief prelude "stating—not solving—the intricate problem of the friendship between Luther and Melanchthon", Dr. Hildebrandt considers these concessions in five chapters, each with two sub-headings: (1) to Tradition: the school of Greece, and the school of Rome; (2) to Reason: natural theology, and pure doctrine; (3) to Law: the pedagogical aspect, and the forensic aspect; (4) to Power: State interests, and Church politics; and (5) to Opposition: Adiaphora, and Diaphora. It is a neat and lucid schema, with an expanding inner logic. While dealing primarily with Melanchthon, Dr. Hildebrandt points out how often the concessions with which he is concerned are "eminently present-day issues", especially the concessions to Power; in earlier sections there are some interesting comparisons with Wesley's attitude to the Moravians.

This is a distinguished piece of work, compressing much solid thinking and many suggestive perceptions into little over a hundred pages. It is of value both as historical interpretation and as a statement of important questions again awaiting an answer. To avoid disappointment, it should be remarked that an understanding of its argument is impossible without a knowledge of Latin. GEOFFREY F. NUTTALL.

Either/Or. By SOREN KIERKEGAARD. Oxford Press. 2 vols., 42s.

Vol. I was translated by Dr. D. F. Swenson and Mrs. Swenson, and after Dr. Swenson's death the irrepressible Dr. Walter Lowrie tackled Vol. II—and he confesses that it was a dry and difficult task. *Either/Or* was written in 1843, after Kierkegaard had broken off his engagement with Regina—and how tired everybody must be as soon as he starts again his never-ending cogitations about the business. For Regina the book seems to have been written, and the jacket says that the best description of the work is in the book itself. Here it is:

> What is it, then, that I distinguish in my either/or? Is it good and evil? No, I would merely bring you to the point where this choice has significance for you. On that everything depends. If only a man can be brought to the cross-roads where there is no escape for him to choose, he will choose aright.

Kierkegaard was a long time getting to the cross-roads, and he always seems to have doubted whether he chose aright.

It is almost impossible to describe the contents of this rich, bewildering book. There is the usual mystification at the beginning about papers found

in a desk; and letters to and fro, and long disquisitions are introduced; together with a diary. Philosophers, theologians, psychologists (especially), and even musical critics (for the criticism of Mozart's *Don Juan* is the best thing in the 600 pages) will find much to interest them. They would all be wise not to attempt to read the book in public, for if one's neighbours are interested in sections labelled "The Immediate Stages of the Erotic" or "Aesthetic Validity of Marriage" they are inclined to look queerly at the reader of "The Unhappiest Man" or "Diary of the Seducer".

Kierkegaard, we conclude, was both mad and a genius. His torment and the long introspection about his treatment of Regina are definitely pathological, but often in both thought and expression there are passages of the keenest insight and shrewdness.

The last section, "Ultimatum", will give the theologians food for thought. "It is an edifying thought that against God we are always in the wrong", Kierkegaard keeps repeating. We seem to remember one who was well-pleasing unto God, even though without faith it is impossible to please him.

Kierkegaard's Attack upon "Christendom". Translated by WALTER LOWRIE. Oxford Press. 15s.

This notice must begin with a protest: for some reason many of the pages of the book are unnumbered, which makes reference and the taking of notes difficult.

The volume consists of articles in the *Fatherland*, and the article called *The Instant*, on which Kierkegaard was engaged when he died. To none of the translations had we looked forward with such anticipation, and we have to confess that the volume, harping as it does on one string only, leaves us with a measure of disappointment. Nevertheless, what it says is as pertinent to the Church in the 20th century as it was to the Danish Church in the 19th, even though in many parts of the world the Church is no longer controlled and supported by the State.

Kierkegaard is roused by Martensen's obituary appreciation of Bishop Mynster as a "witness to the truth", and contrasts the purple and fine linen, the comfort and stability, of the Bishop with the sacrifice, even unto death, of the *N.T.* martyrs. But that is the trouble, he says: there is no longer any *N.T.* Christianity, there is only "Christendom", with all the people ranked as Christians, and the 1,000 paid priests in Denmark all striving to increase the number of such Christians, for do they not help to pay their salaries? The people must live in the blissful conceit that they are Christians, and that illusion must go. If the State were to cease to support the clergy, there would not be employment for more than 100 of them; and with bitter invective Kierkegaard assails both the dead Mynster and the living Martensen: it is they and "the clerical gang of swindlers" who have made the people believe they are Christians and done all the damage. The word "twaddle" is many times used about "Christendom" as Kierkegaard sounds out the bell:

> The interest of Christianity—what it wants is—true Christians. The egoism of the priesthood, both for pecuniary advantage and for the sake of power, stands in relation to—many Christians.

Those words were written in 1855, not 1945. And still our clergy and ministers are going on, trying to make more Christians, to be given all-in envelopes for contributions almost before they are seated in a pew. Hear Kierkegaard again:

> The decisive point is that when the teacher acquires "canonicals", a peculiar dress, professional attire, you have false worship—and that is what Christ will not have. Long robes, splendid churches, etc., all this

> hangs together, and it is the human falsification of the Christianity of the New Testament . . . it is not true of the clerical order as it is of other orders, that there is nothing evil about the order, no, the clerical order is, Christianly considered, in and for itself of the Evil, is a demoralization, a human egoism, which inverts Christianity to exactly the opposite of that which Christ hath made it.

That is to say, clericalism is the enemy of Christ; and there is far too much of it in Free as well as State Churches—have we not men who say that a Church cannot exist without a ministry, who act as though the Church exists for the ministry and not the ministry for the Church, who yearn for the power and authority of the priest? Christ is wounded in the house of his friends. Who will be our Kierkegaard? ALBERT PEEL.

Islam and Christian Theology. A Study of the Interpretation of Theological Ideas in the Two Religions. Part One, Vol. I. **Preparatory Historical Survey of the Early Period.** By J. WINDROW SWEETMAN. Lutterworth Press. 16s.

No missionary has so hard a task as a missionary to Muslims unless it be a missionary to the Jews. It is possible in some sense to speak of Christianity as Dr. N. Farquhar did, as *The Crown of Hinduism*, for in Hinduism there are unrealized aspirations which, as the Christian apologist may justly claim, find their answer in the Christian Gospel. But Islam arose long after Christianity and decisively rejects the Christian estimate of Christ. The *Quran* does indeed speak of Jesus as a prophet without sin, and, with extravagances derived ultimately from Apocryphal Gospels, narrates His virgin birth and miracles, but it claims that the revelation given to Muhammad supersedes that of Jesus. The Christian reader of the *Quran* is surprised at its crude misconceptions of Christianity, whilst the Muslim regards the Christian message as polytheistic and so blasphemous. Had Islam no connexion with Christianity, appreciation of it would be easier. As it is, it is very difficult for the Muslim to understand Christianity or the Christian Islam. Mr. Sweetman is a lecturer at the Henry Martyn School of Islamic Studies at Aligarh, and thus in close contact with modern Muslims, and his massive work is an essay in understanding.

The volume before us is the first half of Part I, which deals with *Origins*. Part II will deal with *The Scholastic Development*, and Part III with *Critical Reconstruction*.

All students of Islam are aware of its indebtedness to Judaism and Christianity. What is not always realized is that Islam in its origin and in its later development was influenced not by the Christianity of the New Testament, or by what we today regard as its fundamental meaning, but by the Christianity of its age and place. The first division of this book, *Interrelations of Islam and Christianity*, admirably describes the Christianity contemporary with early Islam and adjacent to it. The account given of the various schools and heresies of Eastern Christianity shows how natural were Muslim misunderstandings of Christianity, and indicates the Christian antecedents of some aspects of Muslim teaching which we find repellent.

The second section is entitled *The Introduction of Philosophy into Islam*. A short introduction describes the ways in which Greek philosophy, and especially that of Plato and Aristotle, passed into Islam, and there follows an annotated translation of the Shorter Theology of Ibn Miskawaih, a Muslim philosopher who died in A.D. 1030. To the student of Christian theology this Muslim work is strangely familiar. It suggests the Natural Theology of Thomas Aquinas though written some two centuries earlier, for like Thomas its author reproduces the arguments of Aristotle and occasionally of Plato.

We look forward with much interest to the completion of this erudite work which should be studied by all concerned with the interrelation of Christianity and Islam. SYDNEY CAVE.

The Labyrinth. By NATHANIEL MICKLEM. Oxford Press. 4s.

The Labyrinth consists of twenty-four short poems, each reflecting in philosophic mood upon some ontological theme. There is no particular order of treatment, but the individual meditations are welded into unity partly by the method of discussion, partly by the trend of the ideas running through them all. Such titles as "Being", "Sense", "Imagination", "Eros", "Man", "Redemption", reveal the type of subjects separately treated, but the general theme is a repudiation of secularism and a confession of faith in the spiritual nature of reality. In mood and argument, though not in form, it recalls Bridges' *Testament of Beauty*. For those who expect poetry to make sense and look to it for a revelation of truth, here is a rich treasury of ideas, "things new and old", nobilities of thought and vision, and (perhaps most valuable of all) a personal apologia. The might and vastness of the universe impresses the author with "intolerable wonder", but he finds in Nature not the pitilessness and equivocation of which Darwin complained, but evidence of the character of Reality; and in times of doubting his confidence is restored as he hears

> that Voice
> Which sounded by the Galilean lake,
> Bidding the humble and the poor rejoice
> In surety of a Father's care.

The poem is pervaded by an atmosphere of tranquillity. There is little that speaks of acquaintance with deep distress or the presence of tragic experiences. No one could accuse the author of superficiality, much less of callousness, but some may say that the optimism is too easy.

As to its form the verse is written in Spenserian stanza. We tend to expect limpidity and grace from Spenser's metre. Dr. Micklem's prosody has different characteristics. It is powerful and muscular, reminding one of processes like hammering, forging, bending, and riveting. Just occasionally the materials seem intractable, and we get stiff, even awkward composition. But whether the metre is really suitable or not, he "wrests" it to his own ends with notable success, and with the aid of a truly amazing vocabulary makes it a vehicle for a great deal of splendid phrasing and beautiful poetry. The verse is as luminous as it is energetic; it has the revealing quality of true art.

Christ Unconquered. By ARTHUR J. LITTLE, S.J. Dublin: Browne & Nolan. 10s. 6d.

This work is an epic in ten books on the theme of the Crucifixion. Mr. Little is an Irish Jesuit, and this would appear to be his first published poem. It is the product and exceedingly able expression of the best type of Catholic piety, pervaded by deep seriousness, passion and mystical insight. It recounts the story of the Crucifixion with a surprising amount of interpretation and imaginative freedom. The picture of Herod's court strikes me as the most convincing and certainly the most lively episode of the whole narrative. The disciples and friends of Jesus are very shadowy figures. Hardly one of them springs to life, with the exception of Judas. Jesus Himself is almost entirely theological and traditional.

The blank verse is competently written. A real dignity is achieved suitable to the theme, though sometimes the dignity tends to degenerate into pomposity, and sometimes it suffers through lack of flexibility. There are

many fine things and occasional passages of great beauty, but as a whole the work impresses me as dark and heavy. The author has not distinguished between the solemn and the sombre. There is divine light as well as darkness surrounding Golgotha. The Cross extends God's everlasting invitation to sinful men, it manifests redeeming love. For all its piety, there is little of the Gospel here. GEORGE PHILLIPS.

Total Education. By M. L. JACKS. Kegan Paul. 10s. 6d.

This is one of the sanest, and at the same time one of the most fundamentally challenging, books on education which have appeared for some years. Education, Mr. Jacks contends, is a total affair—a lifelong process whose concern is with the continuing development of every individual as a whole being. Much of man's knowledge about the world is the result of his analytic investigation of it, and it is tempting to go on and on analyzing. Synthesis is difficult but it is also creative, and we are, particularly now, in need of creative integration in the way we organize our education, in our thought about the child's nature, our choice of a curriculum for him and our relating of the school to the greater community of the world.

Mr. Jacks warmly welcomes the Education Act of 1944 but sees that much of its power to bring a new wholeness into our educational system will depend on the spirit in which it is implemented. He has some pregnant pages on the tendency of schools themselves to treat the child as a mind inhabiting a body and the subtle effects of this upon their programme of studies and upon the kind of "efficiency" they have demanded of the teacher.

> Culture or Anarchy? We have to choose between the two, in our schools as elsewhere. And if, as we must, we choose culture, we must realize that this can never be the product of teachers and taught who are at sixes and sevens alike with themselves and with one another.

Though our opinions must be fluid our principles must be firm: the author writes penetratingly on the need for a Christian philosophy of education in the teacher and in the educative society of which we are all members, whatever our job. There are sound chapters on the responsibilities of the universities in education and on teacher training. The quotations he weaves into the text, sometimes from little known sources, show the width and meditativeness of his reading. Like all good books about education, this is also a book about life itself. W. R. NIBLETT.

The Warrant for Youth's Search. By JOHN HOARE. Allen & Unwin. 3s. 6d. & 2s. 6d.

"Each generation must do its own seeking and finding. The fathers having found is only the warrant for the children's search". These words from George Macdonald explain the title of this year's Swarthmore Lecture, in which, after many years' experience of youth work, the General Secretary of the Bedford Institute Association presents the "two challenges, to remember that 'youth' is persons, and at the same time that these persons are to be integrated with us in Society". Urging that the purpose of youth work is "the fullness of personality in fellowship with one another, and in fellowship with God", he delineates the implications of our knowledge of God through Christ primarily as Father and Friend rather than as Authority: free partnership leading through practical freedom to spiritual freedom is the only right training. "God gives Himself, not a technique": "He can make better use of our mistakes than of our feebleness". Such aphorisms suggest the spiritual insight, but not the magnificent mental honesty and fearlessness, both of which make this study inspiring reading. Also, notably, even a minister can afford it. GEOFFREY F. NUTTALL.

I Did Penal Servitude. By D83222. Dublin: Metropolitan Publishing Co. Ltd. 8s. 6d.

This is a book about Irish prisons by an Irishman who was sentenced to three years' penal servitude for embezzlement. He was apparently a respectable man in early middle life who—according to his own account—was a well-known and popular member of the lower fringes of the middle class—that is, he thought he was doing pretty well to earn five hundred a year. He seems to have been the life of the party at golf clubs, tennis tournaments and theatre parties, and ascribes his downfall to gambling on dogs and horses.

The English reader's first reaction is one of surprise that Eire has carried on the English prison system exactly as she found it down to the last detail and—if we are to believe D83222—without having improved it in any material particular in the quarter of a century that has elapsed since the signing of the treaty with this country. This is the more surprising when we remember that many of the leading figures in Eire's government have suffered in these same gaols about which the author now complains.

We are asked to draw a comparison between the drab life of the Irish convict—his dreary week-ends in the cell, his rare association periods, and his almost total lack of interests—and the relatively rich and varied life of the inmates of some American prisons with their choral and dramatic societies, regular lectures by University professors, art exhibitions, orchestral concerts, vocational training of all kinds, and so on. So far is this comparison stretched that the reader begins to fear that D83222 has missed the vital point at issue and the real aim in penal reform. That aim is not merely to make the prisoner more comfortable and happy in prison, but to provide a course of treatment that will remove his criminal propensities. This fear proves, however, to be unfounded. The author has thought things over very carefully, has read the standard works on criminology and penology (which, incidentally, were apparently available to him in prison!), and has discussed things with an intelligent group of fellow convicts known to the warders as "The Cambridge Group" because of the learned nature of their conversations. Some of the findings of this "Cambridge Group" are well worth the notice of all who are interested in the treatment of criminals. Throughout the book we are repeatedly reminded that the prisoner (especially, we are told, the long-term man as distinct from the petty recidivist) is usually an ordinary man like you or me, much surprised to find himself in such a place. D83222 describes his own feelings of astonishment that *he* should now be wearing "the gargoyle mask" of the convict, and reminds himself and us that most of his fellow-prisoners experienced the same feeling. "I think our prison reformers and our prison visitors would do better if they could agree . . . that there are very few men who could say with certainty that they would never be convicts". For this, and other reasons, the "Cambridge Group" want to have names excluded from newspaper accounts of Court proceedings. A more important and far-reaching suggestion is the one that the function of the Court of Justice should be confined to fact finding—establishing guilt or innocence—and that after a guilty verdict has been found, the offender should be handed over to a treatment tribunal, "this tribunal to comprise experts who should study delinquents physically, psychologically and socially" and prescribe treatment according to their findings. There is much food for thought here, and it has long been obvious that a profound knowledge of the law is not necessarily a qualification for deciding what is the best way to rehabilitate a man who has "gone wrong". It would mean that legal enactments would no longer have to prescribe the penalties for a breach of that particular law. Such an arrangement would not necessarily lead to a "coddling" of offenders;

there would be nothing to prevent the proposed tribunal's prescribing a purely punitive treatment if in a particular case that seemed most likely to produce the required effect.

This Catholic convict is a little hard on those great Protestant reformers, John Howard and Elizabeth Fry. They were, he says, "bigoted disciplinarians whose despotic benevolence caused incalculable mental suffering to five generations of prisoners. Before their disastrous interference prisons were dirty, homely places. . . . You could talk, sing, laugh, drink and smoke as if you were actually one of God's creatures". Few people realize that Elizabeth Fry was perhaps the first person to introduce a measure of self-government into prison. The "labour"—and the classes—she gave the prisoners were entirely voluntary, and the discipline was in the hands of the inmates. If unimaginative prison officials forced the apparent substance of Elizabeth Fry's reforms upon unwilling prisoners, and entirely missed the spirit which informed them and caused their success, that is no fault of hers.

The author of this very readable book would, we imagine, be the last to claim for it any special literary merit. But it is well worth reading and contains, besides much to provoke thought about the treatment of offenders, many interesting stories about the prison experiences of well-known Irish patriots.

W. DAVID WILLS.

Forests and Forestry in Great Britain. By W. L. TAYLOR. Crosby Lockwood. 12s. 6d.

> For a thousand years Britain has been blind to the progressive diminution of her forest resources. . . . After two world wars it is no alarmist statement to say that the position has fallen to such depths that the barest margin of a safe reserve (of home-grown timber) will not be fully regained in our time.

This is a book of the first value and importance, in which the author has played his part worthily in an attempt to awaken the public conscience to a deplorable state of affairs. His book should be widely read, and his warnings and advice taken to heart. He shows that when war broke out in 1939, the total woodland area of Britain had already shrunk to a little over three million acres, representing a fraction over 5 per cent of the total land surface, only a small proportion of this 5 per cent being productively economic. At the same date forests covered 27 per cent of Germany, 19 per cent of France, and 18 per cent of Belgium. In fact, "the British islands have a smaller proportion of woodland than any country in Europe". Somehow, not only have the ravages of war on our forests to be made good by replanting, but an additional 4½ million acres (at least) of suitable land, now derelict, must be afforested for the first time. But Mr. Taylor has done more than supply us with statistics, interesting though these are. We have here a lucid and comprehensive account of the history, natural history, uses and economies of British trees and forests, and an informative statement on forestry as a career. It is to be hoped that the author is not alone among those who can directly influence forest policy in this country in his keen appreciation of the æsthetic aspect of trees individually and in the mass, and particularly as regards the afforestation of new areas. The book is well produced and illustrated, and the literary associations of our trees and forests are not forgotten. As a former Assistant Forestry Commissioner for England and Wales, Mr. Taylor writes with authority, and has successfully steered his course "between the Scylla of generalization and the Charybdis of technicality". He writes for the uninitiated, and is very patient in explaining the elements of his science.

P. A. SPALDING.

SHORTER NOTICES & DESCRIPTIVE LIST

Mr. C. S. Lewis has written a very grateful and illuminating introduction to his *George Macdonald, An Anthology* (Centenary Press, 5s.), in which he says he owes an incalculable debt to Macdonald as a Christian teacher; and that the aim of the Anthology is not to revive Macdonald's literary reputation but to spread his religious teaching. Macdonald, he says, "is as golden and genial as Traherne and as astringent as the *Imitation;* he is a supreme preacher". It is indeed a voice from the past that speaks in this selection, and yet it is very much to our conditions today; as if one of the old prophets had risen from the dead. There are 365 passages in this Anthology, taken from the almost forgotten books of a very beautiful mind which made the Divine Sonship the centre of its teaching. One would like to quote many of them; *e.g.*, No. 151 on Nature, and this about Miracles, "The miracles of Jesus were the ordinary works of His Father, wrought small and swift that we might take them in". This is a very gracious book. It makes one remember with pain and regret that Macdonald was turned adrift from Congregationalism.

The *Collected Papers* of Evelyn Underhill (Longmans, 6s.) has an introduction by the Bishop of St. Andrews which briefly reviews Miss Underhill's work, and defines her influence as in herself a Christian mystic besides being learned in the literature of mysticism. These papers will be very useful to those who are reading Miss Underhill for the first time. They contain the pith of her teaching. All the papers abound in apt illustrations of the inner life.

The Rev. Douglas Edwards' *The Defence of the Gospel* (Centenary Press, 5s.) is the Church Union Lent book for 1946. There is now a spate of Lent books, but this one has its own place, and is a piece of careful apologetic based on the principle that the Gospels make sense, and that to know the Scripture account of the Divine Sonship is the best defence. An analysis of St. Mark is the chief part of the book. One need not accept all the author's ecclesiastical preferences to appreciate the faith behind all he writes.

The reprint of Dr. Gore's *Prayer and the Lord's Prayer* (Allen & Unwin, 2s. 6d.), which was first published in 1898, is very welcome. Perhaps there has been no exposition of the Lord's Prayer with more insight and understanding than Dr. Gore's; its value is that it is still fresh. This edition is neat and pleasant in form.

Miss Brysson Morrison's *These are My Friends* (Centenary Press, 8s. 6d.) is a poetic representation in a form of free verse of the drama of the New Testament as the twelve disciples saw it, and at the same time the aim is to bring out the individuality of each of the twelve. So little is told us in the Gospels of most of these men that Miss Morrison has to rely very much on her own imaginativeness. It becomes a question whether these men really were like this. Thomas is a good case, but the account of him in the poem is not quite convincing. However, this is a very interesting effort to give new colour to the Gospel story. Miss Morrison has managed to keep the rhythm of the Authorized Version in the many passages she uses from it.

The Rev. Joseph Barker's *Yet Trouble Came* (Dobson, 2s. 6d.) is an essay in Catholic pastoral theology dealing with the sorrow and pain of life, and how these are to be met. It is written simply and with sympathy, and it deals with real difficulties. I feel sure that many will find it helpful.

The Way of Happiness, by John Gordon Jameson (Hodge, 3s. 6d.), is a study of the Beatitudes. Each of them is taken in turn, and the author brings to his aid many illustrations, and in his applications ranges over many fields.

Songs of Faith, by Canon G. W. Briggs (Oxford Press, 3s. 6d.), is a collection of hymns and songs arranged, the author says, as a "frank confession of faith". They are the work of a finely sensitive mind, and if they do not rise to the upper heights of praise as the old Evangelical hymns did, they are not sentimental like so many modern hymns, and they never offend against the canons of taste. Perhaps their critical restraint is a little too severe. If the Committee of the Congregational Union which is editing the new hymn book should see this little book, they will find here a good hymn on "The Abiding Presence", and a hymn for Holy Communion, entitled "The Upper Room".

The Soul's Betrothal-Gift (Dacre Press, 3s.) is a translation by the Rev. F. Sherwood Taylor of this soliloquy of Hugh of St. Victor, the twelfth-century mystic. The translator says that it contains the distillation of the mystic's lifelong prayer and contemplation.

The Universe and You, by the Rev. John Davies of Coventry (Stockwell, 2s.), is a book with a personal note in it, and this gives it added interest. Mr. Davies takes the line that we must "accept the Universe"; in other words, we must recognize "the nature of things". The Universe is a unity where law unbroken reigns. This involves, so Mr. Davies says, the fact that "Miracles do not happen *in the accepted sense*". But what is "the accepted sense"? Left in this way the assertion is not very different from Matthew Arnold's famous last word, "Miracles do not happen". The reply to that is that they do. The truth is that this whole question must be discussed today anew. And there is always the point to be reckoned with that Christianity at the core involves miracle.

The latter part of the book is very good in its insistence that this is an unfinished Universe, and that the completion of God's work is to come through man's co-operation with God in building the perfect city. I like the sincerity of this book. But so many of the matters it touches on are intricate.

Mr. H. J. Cowell's *Robert Louis Stevenson* (Epworth Press, 4s.) is the work of an unashamed devotee, and in its account of Stevenson the man there is that wholehearted admiration which is a joy after the dreary attempts to disinherit him. Like the rest of the Victorians, Stevenson went into the shade, but he is coming into the sun again. We shall all be the better for reading *Treasure Island* once more, and *Kidnapped,* and *The Child's Garden of Verses.* But behind the books there was the man, and it is this man Mr. Cowell is concerned with. Out of a full knowledge of his subject Mr. Cowell gives us an estimate of Stevenson as a "great human" (which was, I think, Stevenson's description of James Chalmers), and of a man who never turned his back to the foe. Mr. Cowell does not deal with Stevenson's books in the form of literary criticism, nor does he ask about Stevenson's place in literature; he is content to make his point that there were giants in those days, and that Stevenson was one of the tallest of them. There is a little book on R.L.S. by Isobel Strong, published in 1911, which might be included in Mr. Cowell's list of books about Stevenson.

A. T. S. James.

St. Brendan (484-577) is the most famous of those Celtic saints who travelled the seven seas to far countries. His voyages are said to have "enjoyed the greatest popularity of all European literature" and to have "exercised an influence on geographical science down to a late period", and the mass of *Brendaniana* is immense. In *Brendan the Navigator* (Dublin: M. H. Gill, 10s. 6d.) Dr. George A. Little, freeing himself alike from textual details and from hagiographical embroideries, presents the man and his journeyings to Iceland, Newfoundland, the Bahamas and Florida, interpret-

ing the evidence from insight into the things in human nature which do not change as well as from a remarkable knowledge of geographical conditions and of sailing ships and the sea. The religious, social, educational and artistic conditions of the period are painted in, and the story is further enriched by many photographs of Ireland and the seaboards visited, and by carefully chosen initial and colophon decorations. A book not only to be pored over, but to be handled lovingly.

Giambattista Vico (1670-1744) is one of the great seminal personalities in the history of European culture: in the philosophy of history, especially, his *Scienza nuova* may justly be termed "the *novum organum* of history"; yet, notwithstanding Flint's "masterly little volume", Mr. H. P. Adams' "model of the biographer's art" and Collingwood's attraction to his thought, he has remained not widely known in Great Britain. Two American scholars, Mr. M. H. Fisch and Major T. G. Bergin, now enlighten us with a translation of *The Autobiography of Giambattista Vico* (Cornell & Oxford Presses, 15s. 6d.), written in 1725, "the expression of his state of mind at the end of his two greatest creative efforts". The autobiography is prefaced by a detailed and lucid account of Vico's work, reputation and influence. A translation of the *Scienza nuova* is to follow.

Doom and Resurrection (S.C.M., 5s.), by Dr. J. L. Hromádka, a Czech refugee now teaching at Princeton, is an interpretation of the present world chaos in terms of Dostoievsky, Masaryk, Rádl (1873-1942: Professor of Philosophy at Prague), and Barth—a strange collection, surely: one cannot imagine Masaryk sharing Barth's conviction that "there is no direct continuity between our conscience and the world of the Bible". Dr. Hromádka allows that "they would disagree on many points" and it is doubtful whether he succeeds in his attempt at an integration.

Mr. C. S. Lewis' *The Great Divorce: a dream* (Bles, 7s. 6d.) is a fantasy with a moral, the fantasy being a voyage from hell to the gates of heaven, and the moral the urgency of choice. "Any man may choose eternal death. Those who choose it will have it". "All that are in Hell, choose it. Without that self-choice, there could be no Hell". Mr. Lewis' guide on this trip is George Macdonald. One may feel some uncertainty whether in the lengthening list of works "by the same author" this will appear as "Theology" or "Romance", but perhaps this does not matter.

Mr. Norman Mable's *Popular Hymns and their Writers* (Independent Press, 7s. 6d.) comes out opportunely, when the revision of the *Hymnary* is making us all think about hymns. Mr. Mable is a Congregationalist, but has made "universal popularity" the criterion for selection; he describes nearly two hundred hymnwriters in alphabetical order, often with more about the writers than the hymns. His book is a useful store of information, and very readable; unfortunately, it is not always correct in its names and dates. More regrettable is the statement on St. Bernard that "the best authorities are of the opinion that he must have been the author" of *Dulcis Jesu Memoria;* Dr. F. J. E. Raby shows that "he could not possibly be the author" (Hymn Society *Bulletin*, Oct:, 1945, p. 2).

Arising out of the "Religion and Life Movement" sponsored by the British Council of Churches, *Christian Witness in the Post-War World* (S.C.M., 3s. 6d.), edited by Dr. A. C. Craig and Dr. Hugh Martin, is "an ecumenical symposium" in which the contributors are not committed to one another's opinions. The writers are, besides those mentioned, Dr. R. Newton Flew on "An Agreed Basis of Christian Doctrine", the Rev. E. C. Urwin on Social Affairs, Canon F. A. Cockin on Education, the Dean of Chichester and the Rev. John Muir on International Affairs, Canon J. McLeod Campbell on "The Corporate Witness of the Congregation", Mr. W. G. Symons (the one Congregationalist and the one layman) on "The Obedience on the

Individual Christian", and the Bishop of Sheffield on Worship and Church Membership.

The Christian Layman Looks Ahead (Independent Press, 5s.) contains addresses delivered by ten members of the Hampstead Garden Suburb Free Church, whose minister, the Rev. F. H. Ballard, edits the volume. Economics, industry, housing, music, the Press, and vocational training are among the subjects, and Dr. T. G. Docherty, Dr. Hugh Martin, Miss Meg Merrylees, and Professor S. W. Woolridge among the contributors.

In *The Larger Evangelism* (Lutterworth Press, 5s.), the Sam. P. Jones Lectures at Emory University for 1944, Dr. John R. Mott considers Dwight L. Moody as "the greatest evangelist of the last century", illustrates "the rising spiritual tide" from his travels round the world, and expresses his belief that it is still possible to "evangelize the world in this generation".

Grace Hadow (1875-1940) had a life of great interest to all concerned with women's education—she was Principal of the Oxford Home Students from 1929 to 1940—but her strong, independent personality was far from academic in the narrow sense; for nine years she was Secretary to Barnett House, she took a leading part in the Federation of Women's Institutes, and she had a passion for climbing mountains. To Oxonians the name Deneke is a password to the best kind of culture, and it is her friend Miss Helena Deneke who tells the story in *Grace Hadow* (Oxford Press, 10s. 6d.).

"The welfare of Caterham should be a concern of every Congregationalist": so ends *A History of Caterham School* (Shrewsbury: Wilding, 8s. 6d.), by Dr. Hugh Stafford, who was a member of staff from 1899 to 1937. The school was founded in 1811 for the sons of Congregational ministers; in 1877 "lay-boarders" were admitted; in 1884 the building at Caterham was opened; and the school finally took its present shape under A. P. Mottram, Headmaster from 1910 to 1934, under whom it "doubled its grounds, more than doubled its numbers, and improved its buildings and equipment out of all recognition", and in memory of whom the Preparatory School, now called Mottrams, was founded. Today the school holds nearly 400 boys, of whom about 70 are the sons of ministers. The book is illustrated by photographs.

Those who want to understand the Roman Catholic claim to special consideration over the Butler Education Act; those who want to compare the Catholic ideals and practice of education under the penal laws with our own; those who want to know more about Stonyhurst, Ampleforth and Downside; should read Mr. H. O. Evennett's *The Catholic Schools of England and Wales* (Cambridge Press, 3s. 6d.), in the "Current Problems" series. His statistics are startling. "Nonconformity", he says, "has thrown in its lot with the State and with the Agreed Syllabuses that tune in so well with its modern religious temper, leaving the championship of independence in religious education to the Catholics".

"Historical change is a phenomenon that usually depends on far more than any single reason", but "History offers no problem of greater importance than to explore the many reasons for change". In another "Current Problems" volume Mr. Lewis Einstein studies *Historical Change* (Cambridge Press, 3s. 6d.) from this philosophical point of view. History he defines as "always a demonstration of power that is carried out by the medium of continuous change", and he has more to say of Napoleon and Hitler than of Thucydides or Acton.

The centenary of Newman's conversion to Roman Catholicism continues to be celebrated, and another symposium, edited by Professor Michael Tierney, comes from Dublin (Browne & Nolan, 15s.), under the title *A Tribute to Newman: Essays on aspects of his life and thought.* Predominantly, though not exclusively, a tribute by Irishmen, it deals largely with Newman's contact with Ireland and with his influence on Irish higher

education. Of more general interest are passages on Newman's confessed tendency to scepticism (which Fairbairn's penetration perceived to underlie his distrust of reason) and on his attack on liberalism, with its modern relevance, and a comparison with Wesley on the basis of their shared "Puritan inheritance": "Newman like Milton was a moral aristocrat". There are thirteen essays altogether.

An American study of *John Henry Newman* (Sheed & Ward, 15s.) is by Mr. John Moody, who left the Protestant Episcopal Church for the Roman and is divided into "The Anglican Years" and "The Catholic Years". Newman always fascinates, but it is difficult to find anything striking to add to the already numerous biographies.

Mr. Peter F. Anson was once an Anglican, then a Roman Catholic, monk, and has remained a Catholic, though not a monk. The autobiographical recollections which he continues in *A Roving Recluse* (Cork: Mercier Press, 10s. 6d.) are both racy and ecclesiastical, and include memories of life in Italy and Canada. He is also an artist, and has illustrated his book with his own drawings.

The Rev. James Barr's *The Scottish Covenanters* (Glasgow: John Smith, 12s. 6d.) is hagiography, and of interest chiefly to Scots. After five chapters on "The General History of the Covenant", ten counties of Scotland are dealt with one by one, with detailed attention to Ayr. The book is profusely illustrated with photographs of the Covenanters' homes, tombs, and of the many monuments to their memory.

In most studies of Nonconformist architecture Quaker meeting-houses are neglected. This lack has been remedied by Mr. Hubert Lidbetter in an article in the *Architectural Review* (Architectural Press, 3s. 6d.) for April, where he exhibits plans and a series of magnificent photographs of "Quaker Meeting Houses, 1670-1850".

The Year's Work in English Studies for 1943 (vol. xxiv) has now appeared, edited by Dr. F. S. Boas (Oxford Press, 10s. 6d.). It is divided into 15 sections, mostly chronological, and runs to over 200 pages of summings-up of articles in 37 periodicals, as well as of the most important books. The religious convictions of Shakespeare, Spenser, Milton and Wordsworth all come under review.

To read their best fiction is often a help towards understanding another people. *Twelve Stories* (Princeton & Oxford Presses, 20s.) introduces us to Steen Steensen Blicher (1782-1848), whose time is "known as the Golden Age of Danish literature". His "artistic skill, when he is at his best", says Mme. Sigrid Undset in an introductory essay, "is as consummate as Jane Austen's"; his life—that of a dirty, drunken Jutland parson, betrayed by his wife—was very different.

Dr. C. A. Alington's *Archdeacons Afloat* (Faber, 7s. 6d.) is a crime story, engaging rather than exciting, of a Hellenic Travellers' Club Mediterranean cruise, interspersed with ecclesiastic-academic back-chat.

The late Miss Emily Carr's *The House Of All Sorts* (Oxford Press, 10s. 6d.) contains thumbnail sketches of the tenants endured, and the sheep-dogs loved, by a painter and writer described in the Foreword as "one of the most original and most sensitive of Canadian artists".

It is a pity that Mr. A. B. Tinn's *This Weather of Ours* (Allen & Unwin, 10s. 6d.) lapses at times into puerilities; for it is well equipped with tables and diagrammatic illustrations, and provides much useful information about British weather, especially in its extremes and freaks, which is not easily come by elsewhere.

Dr. Arthur Raistrick's *The Story of the Pennine Walls* (Clapham, Lancaster: Dalesman Pub. Co., 1s.), the first of a series of "Dalesman Pocket

Books", is a learned account of how the walls came to be built, how they are built, and what their builders are like.

Among the many English cities publishing histories of their past or plans for their future, Coventry may take pride of place on both counts: on 20th January, 1945, the City Corporation celebrated the six hundredth anniversary of its charter, "the first English charter to use the term *communitas*"; and no city has been more forward in planning means to overcome the damage suffered during the war. *Coventry: six hundred years of municipal life*, by Mr. Frederick Smith, the Town Clerk (*Coventry Evening Telegraph*, Hertford Street, Coventry, 7s. 6d.), is a sumptuous production, with full attention to the city's Lollard and Puritan traditions as well as to modern developments, and with many fine illustrations. Extracts are printed from the MS. diary of Robert Beake, the Congregational mayor for 1655-6.

It has often seemed intriguing that Miss V. Sackville-West should also be Mrs. Harold Nicolson. In *Another World Than This* . . . (Michael Joseph, 10s. 6d.) she and her husband combine in presenting an anthology of prose and poetry, mostly poetry, from "the underlinings they found they had already made in their own books on the shelves of their separate rooms". The main subjects are "love, nature, philosophy, and, of course, some miscellaneous", from which is made a mixture "for every month in the year". The Greek, Latin, French and Italian languages are drawn on, as well as English, with translations provided for all foreign languages but French; there are also some translations from the Chinese. Most of the passages are unfamiliar, a few being from unpublished MSS.; they come from writers as far apart in time as Plato and Virginia Woolf, but the majority are from sixteenth- or seventeenth-century authors, while Chaucer and Langland are the poets most favoured. The book is attractively bound, with elegant jacket and end-papers.

In *Some Thoughts on the Organization of Art after the War* (Batsford, 5s.), Mr. G. D. Hobson, of Sotheby's, discusses the future of London's Square Gardens—"no cities outside the British Isles possess residential squares with central gardens which are reserved for the tenants of the surrounding houses"—of the National Art Galleries and Museums, and of the English Fine Art Trade. His style is a trifle desultory and sometimes superficial, but is racy and often thought-provoking: certainly "on the side of the angels".

War Report (Oxford Press, 12s. 6d.) is indeed "not like any other book". It is "a record of dispatches broadcast by the B.B.C.'s war correspondents with the Allied Expeditionary Force 6 June 1944—5 May 1945", in which "listeners will find most of the stories which thrilled them during the year of victory". Whether many people will wish to recover the thrill—"The enemy is blowing the houses away from over their heads with mobile guns"—may be doubtful, as is the *historical* value of such popular "reportage".

Edward Benes (Allen & Unwin, 8s. 6d.) contains essays and reflections presented to the President on the occasion of his sixtieth birthday by a dozen distinguished admirers. Four of these are "Dr. Benes at Geneva" by Viscount Cecil, "British and Czech Democracy" by Sir Ernest Barker, "Edward Benes" by Mr. Wickham Steed, and "The Relation of the Czech Reformation to the Humanistic Programme of President Benes" by Dr. Matthew Spinka. The contributions, which are mostly slight, are edited by M. Jan Opocensky.

GEOFFREY F. NUTTALL.

China: Her Life and Her People, by Miss Mildred Cable and Miss Francesca French (University of London Press, 5s.), should be noted as a very readable, comprehensive and reliable introduction to the land, people and

civilization of China. There are numerous illustrations and a series of Questions for Study Circles.

A series of Scripture Text Books for Catholic Schools, under the General Editorship of the English Consultor of the Pontifical Biblical Commission, the Very Rev. Mgr. John M. T. Barton, is being published by Burns, Oates (seven volumes, 4s. 6d. each). The first volumes received reach a high standard of scholarship and reveal the authors as experienced teachers. It would be difficult to find a better textbook on *A Short Life of Our Lord* than Dr. Patrick J. Crean's book of that title (Vol. 2) for children of eleven years and upwards. *A Study of the Gospels* (Vol. 5), by Dr. Thomas E. Bird, is for children in their 'teens, and older people. The Rev. Sebastian Bullough's *The Church in the New Testament* (Vol. 6) is naturally more sectarian in its teaching. The author's method of exegesis of *Acts* is excellent. He deals separately with the significance, story and details of each portion of the text.

Sunday and Day School teachers will wish to have Mr. Ernest H. Hayes' *Christianity goes into Action* (Religious Education Press, 5s.) in their library. The early lessons outline how Jesus announced and started His programme, then some three dozen "biographical lessons" are given about men and women who sought to assist Him in its fulfilment. These lessons are eminently suitable for senior forms and young people.

Where Two Tides Meet (Livingstone Press, 2s.) consists of extracts from letters written by Miss Constance Fairhall to a friend in Australia. The extracts tell vividly how this gallant nurse, assisted faithfully by a few Samoans and Papuans, started a sanatorium and leper hospital on Gemo, a small island off the coast of New Guinea, near Port Moresby. This is truly "a grand little book", and deserves to be widely read.

Professor H. H. Rowley's *An Outline of the Teaching of Jesus* (Lutterworth Press, 1s. 6d.) is a modern and balanced statement, very ably compressed into thirty-eight pages. It is an historical, not a theological study, and will prove useful for handing to an intelligent enquirer or as a textbook for a study circle.

Methods of Teaching Religion to Children, by Miss Marjorie E. A. Clark (National Society & S.P.C.K., 5s.), is a handbook for parents and teachers. The author has some important truths to state about interest, attention and memory, and then considers what has to be taught and how the lesson should be prepared. It is when Miss Clark describes the characteristics of nursery children, kindergarten, juniors and seniors and outlines the methods by which each department may be taught that the most useful and distinctive part of the book is reached. This is a practical handbook and should prove helpful to those for whom it is intended.

Youth Service Handbook 1945-6, edited by Mr. Dermot O'C. Grubb (W. Walker & Sons Ltd., 6s. 6d.), contains a wealth of information on most matters about which clubs, leaders and members may wish to know. The information is clearly arranged and there is an excellent index. The Editor is a Friend.

In *Palestine: The Land of My Adoption* (Pickering, 12s. 6d.) Mr. J. W. Clapham describes some of his travels in the Holy Land. The author knows and loves his Bible and has a keen sense of what will interest the ordinary reader. This book will vivify teachers' knowledge of the land and people of Palestine. It contains some fine photographs and illustrations in colour.

The Baptist Missionary Society has published a *Ter-Jubilee Celebrations Commemoration Volume* (6s.), and friends of the Society will be glad to have this pleasantly produced record of the special events of 1942-4.

Three plays of distinction are contained in *Miracle,* by the Rev. G. R. Myers (Epworth Press, 3s. 6d.). "Miracle", an Easter play which includes

the story of the lame man at the Beautiful Gate of the Temple, is in three acts and for a cast of eleven adults. "Magi in Europe" is a one-act play on the Jewish problem, for six adults and one child. "Poverty", an adaptation of René Bazin's "The Fourth Beggar", is in one act with a cast of six adults and three children.

In Him is Life is a New Testament play, in three acts, by Jessie Powell (S.P.C.K., 2s.). A fresh interpretation is brought to some of the sayings and miracles of Jesus; the dialogue flows with a natural ease; and the production will make an audience aware of the joy that Jesus brought into the lives of many people. There are twenty-one characters (12 women and 9 children), and the play is timed to take 1 hour 40 minutes. HUGH R. DOLPHIN.

One sign of the revival of interest in theology is the increased attention to Augustine. From the German-American city of Milwaukee (Bruce, $3.00) comes Dr. V. J. Bourke's *Augustine's Quest of Wisdom*, a readable account of the "Life and Philosophy of the Bishop of Hippo", with a bibliography and a chronology in two useful appendixes. The book does not need the rhapsody of the General Editor of the series to which it belongs: it is good enough to make its own way, both in the narrative sections and in those given to the expositions of Augustine's writings. Its teaching may be summed up in the words:

> All of the thinking of Augustine begins with his soul and ends with God. . . . In it humanism finds its climax in the love of Him, who not only made man for Himself, but who became Man.

Nationalism, argues Prof. E. H. Carr in *Nationalism and After* (Macmillan, 3s. 6d.), has passed through three periods; in the first international relations were relations between monarchs; in the second, to 1914, the nation was personified and nationalism "democratized"; the third saw the socialization of the nation, bringing the visible reunion of economic with political power, and the increase in the number of nations. What next, now that the nation as the final and acceptable unit of international organization is challenged, and that political and economic nationalism is demonstrably bankrupt? There are signs that a new world order will have regard for the rights of the individual rather than those of the nation, and it is clear that the smaller nations, unconditional neutrality, and collective security alike having failed them, must find some other system, especially when strategic frontiers are no longer a protection. The best hope for the future, concludes Prof. Carr,

> lies in a balanced structure of international or multi-national groupings both for the maintenance of security and for the planned development of the economies of geographical areas and groups of nations.

A misprint on p. 71 should be corrected in the next printing.

Sir Ernest Barker's commendation is sufficient guarantee for any book, but Dr. Edward Táborsky's *Czechoslovak Democracy at Work* (Allen & Unwin, 8s. 6d.) would make its way on its own, so fascinating is its exposition of checks and balances in a modern democratic constitution. The peculiarities of the Czechoslovak plan naturally attract most attention, and notably the power of a Party to discard a M.P. deemed disloyal, the ministerial counter-signature, and the permanent parliamentary committee. Supporters and opponents of proportional representation will both find illustrations in these pages. The Czechoslovak democracy has been extremely fortunate in its first Presidents, T. G. Masaryk and his pupil Dr. Benes: it remains to be seen whether the constitution has become so established as to be able to resist the pressure of a powerful totalitarian neighbour, communist though that neighbour be. ALBERT PEEL.

A book which will be of immense value to all who sincerely wish to understand both the past and future of European affairs is *The New Europe* (Methuen, 14s.), by Walter Fitzgerald, Professor of Geography in the University of Manchester. The book outlines the influence of the physical environment upon the history, national character and aspirations of the various people of Europe. Professor Fitzgerald remarks that the suspicions and hatreds, which have bedevilled all attempts to secure reconciliation in Europe, are older, deeper, and more widespread than those of other continents. They can be allayed only by the application of impartial justice to the claims of the various national groups for territorial rights. A study of this book will help the ordinary man to form a judgment as to the justice or otherwise of the proposals, which will be made for readjustment, when the business of peace-making is taken in hand. Those who wish to carry their studies further will be grateful for the comprehensive bibliographies appended to every chapter.

A book which will be of use to those who desire to clarify their minds as to the course of the war, and who wish to see in perspective the events which filled the newspapers in 1944, is Volume IV of *The Oxford War Atlas*, by Mr. Jasper H. Stembridge (Oxford Press, 3s. 6d.). Every stage of the war on all fronts during that momentous year is set out and illustrated by a map. The book also contains useful notes on Britain's war effort, world conferences in 1944, flying bombs, *etc.*

Japan in Defeat (Oxford Press, 6s.) is the work of a Chatham House Study Group consisting of experts, who have all had long and first-hand contact with public affairs in that country. It is a comprehensive survey of many sides of Japanese life, and will throw light on problems which baffle the mind of the Westerner, who does not know the country—*e.g.*, What does belief in the divinity of the Emperor really mean? What is the influence of Shinto? What are the status and power of the armed forces? The book, which ends with a valuable chapter of "conclusions", is one which students of international affairs cannot afford to miss.

Another book throwing light on the problems of the East is *Malaya* (Oxford Press, 1s.), by Mr. G. S. Rawlings. In small compass the booklet gives a good deal of information about the country and its people, describes the effects of the Japanese invasion and gives an estimate of the future prospects of the country.

The Population of Great Britain, by Mr. Mark Abrams (Allen & Unwin, 3s. 6d.), is a concise account of "current trends and future problems". After setting out the pre-war situation and evaluating the apparent increase in the birth-rate during the war, the author estimates post-war prospects, and suggests causes of, and remedies for, the present trends. Unless these (or other) remedies are effective, Mr. Abrams warns us, by 1971 the number of people over 65 will constitute about one-sixth of the total population, and will exceed the number of children under 15. The book is plentifully furnished with illuminating tables and statistics.

A great deal of experimentation is going on in the world, and fortunately it is not all concerned with "improving" the atomic bomb, nor even with the application of the physical sciences to life. We would call attention to three books which record interesting experiments in social living. In *Medway Adventure* (Michael Joseph, 12s. 6d.) the Rev. Joseph McCulloch tells us how he went to Chatham to become its rector, imbued with the philosophy of John MacMurray and "prepared for anything". He and his wife were convinced that in the modern world the parson's home, much more than his church, is the pivot of his work. They threw open their home to all comers, and within and around it there grew up a community of people of all sorts—

most of them non-churchgoers. The spirit of it it spread through the Medway towns, having an influence on industry, education, and social life generally. True life, Mr. McCulloch believes, consists in giving, and he works out the applications of this belief in relation to many aspects of home and social life. This is a book which will challenge ministers (and others) who read it. We should, however, join issue with the writer concerning his apparent assumption that the experiment could be repeated successfully by any other parson, who really wished to try it. At the heart of all such experiments there is an *unusual* personality, and if men without his gifts copy some of Mr. McCulloch's method (*e.g.*, fraternizing in pubs.) the result might be unfortunate.

We should make the same criticism of Mr. W. David Wills' modest contention that anybody could do what he has recorded of his own work in *The Barns Experiment* (Allen & Unwin, 8s. 6d.). He gives a list of his own *dis*qualifications, and claims as a virtue only invincible faith in his methods. As a Quaker, he set out to run a hostel for "difficult" boys, using only the power of an unbreakable love, and dispensing with all punishment. Those who work among boys and girls (all of whom are "difficult"—it is only a matter of degree!) can learn a good deal from this breezily written book, and will receive inspiration for their own jobs, but not everyone can hope to be equally successful. Even if Mr. Wills has as many personal shortcomings as he claims, he has a certain *something* about him. Everybody who succeeds brilliantly in this kind of work has, and Mr. Wills unwittingly admits as much of himself, when he suggests (p. 61) the value of intuition.

In *Great Adventure* (Univ. of London Press, 4s. 6d.) Mr. N. and Mrs. J. H. Higginson give an account of their pioneer work in the field of adult education. As Sir Richard Livingstone points out in his foreword, the Education Act embodies the machinery which will help the next generation, but we are doing little for those whose votes and outlook will control our policy and mould our civilization for the next 30 years. Adult education is, therefore, of immense importance. Mr. and Mrs. Higginson have had wide experience in many capacities, and their book is an account of interesting experiments among a wide diversity of people. Those who believe that the church has an important part to play in adult education will get real help from this book.

L. J. TIZARD.

SMALL BOOKS, PAMPHLETS, *ETC.*

Grace, by Fr. J. Barker, C.R. (Dacre Press, 3s.), is the first of a series of "Mirfield Books" edited by a committee of the Community of The Resurrection. Written from the Catholic angle, it should be helpful to others than Catholics, *e.g.*, in its refusal to *oppose* the natural and the supernatural, its insistence on a *personal* relationship between God and man, and its allowance of grace given, "apart from the sacraments, in innumerable ways".

Also from the Dacre Press (2s. 6d.) is the Rev. R. D. Middleton's *Stewards of the Mysteries of God*, where advice is offered to the young priest in his inner life, his study, the sanctuary, the pulpit, and in his dealings with people individually.

Dr. A. J. Macdonald's *Episcopi Vagantes in Church History* (S.P.C.K., 1s.), a monograph of a kind one finds nowadays too rarely outside the pages of learned journals, is an interesting study in one of the irregularities which creep into even the most carefully planned ecclesiastical system. *Episcopi vagantes* are here related to, and distinguished from, *chorepiscopi*, deprived diocesans, missionary bishops, Irish bishops and *episcopi in partibus infidelium*, and their history traced from the fourth century to the nineteenth.

The Keswick Convention in London, 1945 (Marshall, Morgan & Scott, 2s. 6d.) presents the addresses given at that convention. Dr. Graham Scroggie's treatment of "The Message and Meaning of Leviticus", where "we have a wonderful typical presentation of Christ's life", is characteristic in its Fundamentalism, but there is much here which is helpful, not least the constant attention to "The Spirit's Sanctifying Ministry".

The same school, and some of the same people, are responsible for *The Essentials of the Evangel* (Pickering, 3s. 6d.), sixteen addresses given during a congress on evangelism under the auspices of the "Faith for the Times" campaign.

Miss Vera E. Walker's *A Rhyme Book of Christian Men* (S.C.M., 3s.) is a most unusual book. Church History is recorded by rhymes in a variety of metres about twenty-two figures from *N.T.* days to David Livingstone, and each is illustrated by a charming woodcut by Miss Claire Oldham. Congregationalists are represented by John Robinson.

The outstanding fact in Prof. C. J. Sisson's memoir of *Raymond Wilson Chambers* (Cumberlege, 3s. 6d.), Quain Professor of English in the University of London, is his life-long devotion to St. Thomas More; his study of More may be considered "among the greatest biographies in English" and "helped on" More's canonization.

Many people wondered, and still wonder, what *really* happened to the Channel Islands during the war. Mr. Ralph Mollet, Secretary to the Bailiff of Jersey, kept a diary, and with its aid has written a detailed, unromancing account of *Jersey under the Swastika* (Hyperion Press, 5s.), from July, 1940 to May, 1945.

Among the recent King Penguin books (2s. each) are Mr. R. M. Lockley's *Birds of the Sea*, with colour plates by Mr. R. B. Talbot Kelly, and Mr. Noel Carrington's *Popular Art in Britain*, illustrated by Mr. Clarke Hutton. Both combine most interesting information with delightful pictures. An iron hinge, a sampler, brick chimneys, gravestone lettering, a valentine, horses at a fair, a countryman's smock are among the objects illustrative of popular art. From Mr. Lockley we learn that the gannet is structurally adapted for violent diving by having no external nostrils, and that the fulmar, when disturbed, can eject from its mouth about a tablespoonful of oil for a distance of three or four feet.

Books on old inns are always welcome, and no one will regret sending 1s. 6d. to Mr. L. P. Thompson, 270 Norwich Road, Ipswich, for his 32-page brochure on eight *Romantic Old Inns*, which contains sketches of seven of them as well as interesting information about them all. His *Old Felixstowe* (1s. 6d.), also, is most informative.

G. F. N.

The Rev. Cecil Northcott's *No Strangers Here* (James Clarke, 3s. 6d.) is characterized by a robust confidence and joy in the Gospel and the Church, which should encourage all readers. Some of the meditations here are reprinted from the London Missionary Society's *Chronicle*.

It is probable that many Nonconformist boys would be glad to read *Letters to a Confirmand*, by Rev. George Snow (Centenary Press, 5s.), the Chaplain of Charterhouse. Mr. Snow is always reasonable and generous, and his advice should guide and strengthen many boys in their devotional life and beliefs.

A Prayer Project, by Miss J. M. Macdougall Ferguson (R.E.P., 6d.), is an especially helpful booklet. It describes how one Junior Department learnt to pray.

In *God and Things* (S.C.M., 4s.) Mr. Brian Anstey seeks, in a series of letters written to a boy aged eight years, to answer some of the questions which children ask about God and His creative purposes. Mr. Anstey sometimes lacks orderliness of presentation and simplicity of thought; nevertheless this book will prove helpful to children—and to adults who try to answer their questions.

Teachers of younger children will welcome the lessons prepared by Miss Mary Entwistle, with her usual skill, in *The Good News of Jesus* (R.E.P., 4s.). There are stories from the Old and New Testaments, nature, and modern life.

Two effective plays published by Livingstone Press are *Chief of Chiefs* (4d.), by Miss Lilian Cox, which describes the experiences of a young African who, converted to Christianity while at the mines, returns to his native village. *Smoking Flax* (9d.), by Miss Mona MacMillan, is mainly about British people, including the staff of a mission station in Burma, during the early days of the Japanese occupation.

Readers who wish to know what a young East African soldier is thinking about the future of his country and the white man's position there should read *An African Soldier Speaks*, by Mr. R. H. Kakembo (L.P., 1s.).

The progressive quarterly, *Teachers of To-Day*, edited by Mr. Ernest H. Hayes (R.E.P., 3d.), has increased in size and number of pages with the March-May number.

The Carey Press has recently published two books of children's addresses. *Four Feet on a Fender* (3s. & 2s.) contains cheerful talks in which the Rev. J. R. Edwards emphasizes important truths. *More Nature Parables* (2s. 6d. & 1s. 6d.), by the Rev. Gordon Hamblin, provides two suitable addresses for each month of the year.

HUGH R. DOLPHIN.

LECTURES, ADDRESSES, *ETC.*

IN her Inaugural Lecture as Schröder Professor of German at Cambridge, Dr. E. M. Butler contrasts the indirect method of evoking mystery and wonder by suggestion and ambiguity with the direct method, which is explicit and has obscurity as its leading feature. *The Direct Method in German Poetry* (Cambridge Press, 1s. 6d.) is

literary criticism at its best, written in the distinctive style of a distinguished mind, and, ranging far beyond German poetry, leaves the reader thinking, imagining, . . .

Everyone should know *something* about Nobel prize-winners: in *Gabriela Mistral* (Liverpool: Institute of Hispanic Studies, 1s. 6d.) Professor E. Allison Peers tells of the Chilean poetess, born in 1889, who won the Nobel Prize for Literature last November. At first a schoolmistress, she has also been Secretary of the Institute of Intellectual Co-operation of the League of Nations, and Chilean consul in Madrid and elsewhere.

Outstanding among the six *Essays by Divers Hands* (Oxford Press, 9s. 6d.: vol. xxii (N.S.) of the *Transactions* of the Royal Society of Literature) are Mr. W. R. Childe's Tredegar Memorial Lecture on "Henry Vaughan" and Miss V. Sackville-West's Wedmore Memorial Lecture on "Wordsworth: especially in relation to Modern Poetry". There is also a striking comparison between Cromwell and Lincoln by Mr. Isaac Foot.

The Essex Hall Lecture for 1946 by Dr. L. J. van Holk, Professor of Ethics at Leyden, was on *Foreign Occupation as an Ethical Problem* (Lindsey Press, 1s.), the political, economic, social and spiritual aspects of the subject each receiving dispassionate consideration.

Field-Marshal Viscount Montgomery's Walker Trust Lecture at St. Andrews, *Military Leadership* (Oxford Press, 2s. 6d.), is disappointingly platitudinous and repetitious. G. F. N.

Mr. E. A. Benians' *Race and Nation in the United States* (Cambridge Press, 2s. 6d.) bravely attempts to compress into one lecture "a historical sketch of the intermingling of peoples in the making of the American Nation". A. P.

ALSO RECEIVED

The Gospel of the Glory of Christ. C. Gray and J. W. Waterhouse. Epworth Press, 1s. An attempt to state the faith proclaimed in the Nicene Creed in simple language, with illustrations from Charles Wesley's hymns.

The Lordship of Christ. C. T. Follett, A. S. Couch, C. W. Beales, L. Dewerson. Independent Press, 1s. A dozen ten-minute addresses by Congregational ministers in the St. Helens area.

Death and the Life Beyond: What the N.T. Teaches. R. Law, abridged by D. P. Thomson. Glasgow: Eric Liddell Memorial Committee Publications, 1s.

God and Beauty. Basil Viney. *The Daring Church.* A. H. Lewis. *Jesus and His Gospel.* Wallace Tavener. *The Doctrine of the Trinity.* Herbert Crabtree. Lindsey Press, 6d. each. Nos. 4-8 in the series "Religion in a Changing World: Unitarians State their Faith".

A Little Book on Prayer. Friends' Book Centre, 1s. 3d. A Quaker Symposium on "Prayer and Spiritual Discipline", "The Lord's Prayer", "Intercession", and Retreats.

Healing Through Prayer. L. D. Weatherhead. Epworth Press, 1s. Frank, not credulous, experimental. The first of a series of Methodist "Spiritual Healing Booklets".

Easter Meditations. D. Dron. Religious Education Press, 9d.

The Kingdom of God: Prayers for Social Righteousness. Council of Clergy and Ministers for Common Ownership. Jas. Clarke, 2s. Two litanies, one of 13, one of 46, prayers.

Christ and the Family. B. C. Plowright. Independent Press, 6d. Seven sections, with relevant *N.T.* readings.

Enter the World State. K. Capper-Johnson. Friends Peace Committee, 3d. "Federation: Disarmament: the two things go hand in hand".

The Blessing of Infants and the Dedication of Parents. R. L. Child. Kingsgate Press, 6d. A justification of "Infant Dedication Services"—the thing, rather than the name.

Speak—That They Go Forward. Henry Cook. Kingsgate Press, 3d. A Report on Spiritual Welfare in Churches of the Baptist Denomination.

Sir Alfred Pearce Gould. C. T. Le Quesne. Carey Press, 1s. An attractive study of a fine personality.

A Book of Morning Worship for use in Secondary Schools. Compiled by C. L. Berry, Director of Education for Wakefield. Dent, 1s. & 9d.

Africa Advancing: A Study of Rural Education and Agriculture in West Africa and the Belgian Congo. Jackson Davis, T. M. Campbell, Margaret Wrong. Free, on application to the International Committee on Christian Literature for Africa, 2 Eaton Gate, S.W.1. 230 pages.

Britain under the Romans. S. E. Winbolt. Penguin Books, 1s. Another first-rate Pelican, describing the history, government, communications, towns, religions, industries, and much else, with photographs and maps: both thorough and fascinating.

A Letter to an Undertaker. P. De Polnay. Home and Van Thal, 3s. 6d. A complete mystery.

Congregationalism and the Church. A. F. Simpson. Publications Committee of Congregational Union of Scotland, 1s. A recall to basic principles and a challenge.

The Early Congregational Conception of the Church. G. F. Nuttall. Independent Press, 6d. The Presbyterian-Congregational conversations lend topical interest to this and the foregoing pamphlet.

John Calvin and the Influence of Protestantism on National Life and Character. Sir Alfred T. Davies. H. E. Walter, 2s. 6d. A sturdy defence, which won the Samuel Cocker Trust Prize.

The Greatest Things. Arthur S. Wood. Pickering & Inglis, 3s. 6d. "Twelve of the greatest things that have ever engaged the mind of man". Devotional.

. . . *being Frank about Buchman.* Mayfair Advertising Ltd., 1s. Snippets, anti-Group in effect.

On Translations. Sir Stanley Unwin. Allen & Unwin, 6d. Mainly from the publisher's point of view.

In Him was Light. F. L. Brayne. Oxford Press, 2s. Forceful appeals for a practical Christianity in the villages of India.

A Surgeon in China. Dr. S. W. Flowers. Carey Press, 1s. Extracts of letters written in China, 1939-45.

A Chinese Feast of Lanterns. Ruth de Villiers. L.P., 2d. A play for small children.

Catholic Youth Work. Edited by Bishop Mathew. Burns, Oates, 2s. 6d. & 1s.

My Thank You Book. Alex. A. Wilson. Carey Press, 2s. 6d. & 1s. 6d. Prayers for beginners and primaries.

The Hungry Sheep. Roland Roberts. James Clarke, 7s. 6d. Written by a former senior chaplain as a challenge to the Church of England.

Vengeance is Dear. Henry Brinton. C. & J. Temple, 6s. A discussion of the settlement to be made with Germany.

PERIODICAL PUBLICATIONS

Hibbert Journal (April). A strange number, with a host of short articles and the statement that there is likely to be no paper for an issue in July. Among the articles, Miss E. M. Rowell's "Our Sense of the Present", with its theme "Just where you are is enough", is both lucid and timely, and Mrs. D. L. Hobman's "Woman's Problem"—as seen in the lives of Elizabeth Gaskell and Charlotte Brontë—readable. Dr. Mellone surveys philosophical and theological literature, and the Editor's aphorisms deal with "Towards the Conversion of England".

London Quarterly and Holborn (January). The most readable article is Dr. A. L. Drummond's "New England Puritanism in Fiction". Dr. W. F. Howard's "Continental Theology after the War" is a significant sign. The Congregational contributor, the Rev. John Baker, somehow manages to discuss "The Inadequacy of the Moral Theory of the Atonement" without referring to Dr. Franks.

Friends' Quarterly Examiner (Fourth Month). Two articles on George Fox, T. Edmund Harvey's account of the relation of the young man with his minister, Nathaniel Stephens, and Dr. Nuttall's dating of Fox's journey from Launceston to London in 1656. Ernest E. Taylor gives an interesting account of the Tukes, and papers by William H. Aggs, Dame Elizabeth Cadbury, Barrington Whitlow, and W. E. Littleboy describe the Yearly Meeting at different periods.

Expository Times (March). Dr. W. F. Lofthouse's article on the Church should be set reading for all "Faith and Order" disputants. In St. Paul, we learn, "There is no such thing as the dependence of the Church on a hierarchy, a bureaucracy, or a ministry of any kind". (May). Canon H. G. G. Herklots on "The Situation before the Church" is refreshing, the Rev. R. W. Thomson informing on Sidney Keyes, and Prof. H. H. Rowley useful on Recent Foreign Theology.

Evangelical Quarterly (April). The articles are Dr. John Stewart's "Religious Freedom in the Post-War World", the Rev. G. R. Beasley-Murray's "The Eschatology of the Fourth Gospel", the Rev. H. P. V. Nunn's "The 'Shepherd' of Hermas", the Rev. T. H. L. Parker's "Bibliography and Survey of the British Study of Calvin, 1900-1940", and Mr. F. F. Bruce's "Marius Victorinus and His Works".

Church Quarterly (April-June). Canon Charles Smyth's "Archbishop Herring and the '45" and the Rev. H. Miles Brown's "The Rise of Methodism in Cornwall" (with its references to "dissenting bodies") are the most interesting articles. There are some very long reviews.

Modern Churchman (March). The main articles are Canon E. C. Dewick's timely "Advance or Retreat in South India" and Mr. R. C. Churchill's critical "Mr. C. S. Lewis as an Evangelist", in which he says "religious papers as diverse as the *Tablet* and the *Congregational Quarterly* vie with distinguished literary periodicals in praising Mr. Lewis's "wit, profundity, force, originality, and brilliance". Whenever did the *Congregational Quarterly* do anything to deserve this?

Baptist Quarterly (January-April). This review has caught up with the times in a good number, in which the Dean of St. Paul's opens with an appreciation of Wheeler Robinson and the Rev. G. F. Miller gives an interesting account of his five years as a prisoner of war. There is an interesting account of Ruskin's friendships.

Bulletin of the John Rylands Library (February). As interesting as it is bulky, with the three Bible articles outstanding—Dr. T. W. Manson on *Matthew*, Dr. C. J. Cadoux on "The Character of the Gospel Record", and Prof. H. H. Rowley on "The Unity of the *O.T.*" Chancellor Harrison describes a Wycliffite manuscript in York Minster and Prof. E. F. Jacob has an informing lecture on the maintenance of English University Clerks in the Later Middle Ages.

International Review of Missions (April). Mr. Chandran Devanesen's "Christians and India's National Destiny" competes with Dr. F. F. Goodsell's review of Mr. Merle Davis's book discussing "Grand Strategy in the World Mission" for first attention. The Rev. Andrew B. Doig's "The Christian Church and Demobilization in Africa", Dr. Searle Bates's "Religious Liberty in China", and the Rev. G. Parrinder's "Worship in Protestant Missions" are all challenging, though we wish the latter did not extol Holy Communion to the detriment of preaching, and suggest that a minister was necessary for its celebration.

World Dominion (March-April). The Rev. J. Merle Davis's "Younger Churches in World Evangelism" and Dr. J. Z. Hodge's "Should Missionaries Proselytize?" are outstanding in this issue.

Religion in Life (Spring). Another good number, few articles falling short of the journal's high standard. Dean Weigle tells of "The Making of the Revised Standard Version of the *N.T.*", and Mr. R. P. Morris discusses the version. The Rev. Cecil Northcott tells of "Britain's New Direction in Government", President Holter of "Conquest, Reconquest, and the Aftermath in the Philippines", and Dr. E. S. Brightman of "South of the Rio Grande". Dr. J. C. Schroeder reviews the quarter's fiction, and among other articles are "The Maladjusted and Salvation", "The Contemporary Meaning of Christian Education", "The Old Testament and the Christian Preacher Today", and " 'Whom God Hath Joined Together' ".

Harvard Review (October). The two articles are: (1) Mr. Herbert Bloch's "New Document of the Last Pagan Revival in the West, 393-394", which describes a large temple of Hercules recently discovered in Ostia, with the inscription: "Deo Invicto Herculi, Hostilius Antipater, v(ir) p(erfectissimus), praef(ectus) ann(onae) rei public(æ) Ost(iensis)"; (2) Fr. E. R. Smothers' fascinating study of Coverdale's sources (based on *Ps.* 84)—Zwingli's translation in the Zurich dialect (1524-9); the Latin of Pagninus (1528); Luther's German; the Vulgate; and Tyndale's *N.T.* and Pentateuch. (January). A number for scholars, with H. J. Rose on "Theology and Mythology in Aeschylus", Campbell Bonner on "Magical Amulets", William Bark on "Boethius' Fourth Tractate, the So-Called *De Fide Catholica*", and Phyllis P. Bober's "The Mithraic Symbolism of Mercury carrying the Infant Bacchus".

Anglican Theological Review (January). This "Liturgical Number" has four valuable papers—on "Origins of the Liturgy", "The Prayer Book Eucharist", "The Theological Implications of the Liturgy", and "A Theory of the Sacraments". While all the writers adopt orthodox views there is a lot of difference between Dr. Pittenger's scholarly examination, with the words, "Did our Lord, then, explicitly command that this meal be continued? I doubt it", and Dr. Shryock's dogmatic "The Church uses the sacraments because they were ordained by Christ". (April). A refreshing issue, with two good articles by Drs. F. C. Grant ("Preaching the Easter Message") and H. L. Shepherd ("Brotherhood of Man in the Atomic Age"), and two papers on or by Bishop William White (1747-1836).

The Review of Religion (January) contains a learned "Study of the Talmudic Interpretation of Prophecy", an article on "The Orthodox Church and the United States", and an interminable review of *Either/Or*. 45 pp. of useful reviews. (March). A striking number, with Dr. H. S. Coffin's review of Dr. W. N. Pittinger's *His Body the Church* outstanding. Prof. G. W. Briggs has 26 interesting pages about "Cowries"; Dr. Martin Buber a paper on "The Beginning of the National Idea", and the late Kristine Marin discusses "The Self-Analysis of Emmanuel Swedenborg" in the light of modern psychoanalysis.

Review and Expositor (April). Several contributions on the history of the American Baptists. Dr. E. A. McDowell's "The Message of the Book of Revelation and Prophetic Preaching" and Dr. Lofton Hudson's "Some Psychological Factors of Pastoral Leadership" are helpful.

Yale Review (Spring). A varied and interesting number. "Medical Services of the Future", "American Security and the Atomic Bomb", and "Are We Ready for a World State?" are timely and suggestive. "Farewell, My Lovely Magnolias" deals with the South's loss of leaders to the North, "Oklahoma" is very racy, and the articles on Czechoslovakia and Yugoslavia informing. "The Life of Boswell" and "In Ophelia's Closet" should not be overlooked by students of English literature; there are two short stories, and over 40 pp. of reviews. ALBERT PEEL.